Ernth Genre no Mush, Jows at no Human Shrine, Seeks neither Place nor Applause: She only Sobs a Hearing.

VOL. XXIV. (JNO. C. BUNDY, RDITOR.)

CHICAGO, APRIL 6, 1878.

SINGLE COPIES BYONG CENTS. NO. 5

FORM MATERIALIZATIONS IN RO-CHESTER, N. H.

Medium Under Test Conditions—Torms Welghed—Strange Results—An
Experience with a Pleked Circle.

BY E. GERRY BROWN, EDITOR SPIRITUAL

ferred to was formed by inclosing, with a black velvet curtain, two sides of one contained to the contained

At 3:23 a young lady form, taller than that of the inedium, pade its appearance, very distinct, although it advanced to the gentleman and lady at my loft, both of whom asked first, knew them, and it nod-uppearance, this time the nature of the distinct of the control of the co

me after the scance that there was a resemblance. At 19.65 f heard the medium's
stricted of the scance of the sc

the English, Indians against America-is columnton, Christendom is drunk with blood of murdered millions. Her drink slood from the Spirit-world, War is all go. War-taxes reach all clusses. Armies in avies form the shrouds of Pagan Chris-n nations. Womes are distranched by the chronic—Beat of the Christella of the incident of the Chronic Christella of the Chronic-beat of the Chronic-Death of the Christ-stella of the Chronic-Death of the Chronic-Death of the theory of the Chronic-Death of the Chronic-Death of the Chronic-Death of the theory of the Chronic-Death of the

and navies form the stronds of Pagan Chiri-tian nations. Women are disfranchised by men. Disease is chronic—Death rides the the clercy by the ears. Peace abides only with Quakers and Shakers—the White Cloud and White Trian-Cited to unite with Quak-ers and Shakers in prayers—to speak peace to those restless millions in the Spirit-world, that they turn the war into themselves, copy souls, indepting the properties of the copy souls, indepting the purpose of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the land war to the contract of the contract of the contract of the contract of the land war to the contract of t

Mt. Lebanon, N. Y.

Since our last letter we have been speak-ing in Council Birds, where we gave fitten lectures: in Hird place we have given ten lectures: in Hird place we have given ten lectures: in Hird place we have given ten wood, Hastings, Red Oak, Clarinda, Oscoola erally with large andlences and earnest at-lettion. Everywhere we mid the Journal. All its patrons in this part of Iowa whom whave met, remark that it is improving course in dealing with mediums who prac-tice fraud.

all the time, and meany actions the time, and meany actions in dealing with mediums who practice fraud.

I do not believe, these people who are deI do not believe, these people who are deI do not believe, these people who are deforce which they possess, and is used by
spirits to produce the varied manifestations or expressible of a pirit pressure. Now,
in espirit manifestation can take place, and
ine spirit manifestation can take place, and

ualism unless he has personally investigated it randy yet how some people swallow the commentation of the

nobling and beautiful praises, and the sound have been highly praises, only a law been highly praises, and the sound have been highly and the sound have the state are openly in opposition to it. From credible sources I learn that there is made and the state and the state and the state and the state of the state o

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.*

The single arm of Leonidas, Spartas' noble King arrested its course and shattered it 16 foam. He buckled on his armor and with a chaeper band determined to die in the pass of Thermopyle, through which the Persians man the pass of Thermopyle, through which the Persians the the pass of Thermopyle, through which the Persians desired to the man the pass of Thermopyle, through which the Persians can be a fine of the pass of the

CHAPTER XI.

DUTY AND OBLIGATIONS OF SOCIETY.

CHAPTER XI.

DEUT AND OBIDATIONS OF SOCIETY.

Nature is a remorefees satisfie of all against all, a pittless, struggle to-annibilate competitors. Selfologia and the passions are the motives of action. This terroble struggle for existence by which the stronger dominate over the weak, is the Darienian theory of ascent, and has been carried into history by his school, and made even an apology remove to the article into history by his school, and made even an apology of the selfology of the selfolo

ne even anuas tue ties of family. The mother clings to her offighting, until it is able to care for itself, and then the ties her broken never to be renewed. Such it he stagilitie picture dava by those who have explored the evidences of man's primitive history, passing drowward thycogh the lake deposits of Switzerland, which stands on the bortiers of historic time, into the beds of drift gravel, where the only vestiges remain to prove contemporary of the mastodon, wit a time when Europeo, and the dephania, and the fakes of filst no riph as to have seen as tropic clinic helshilded by the liou, tiger, rhipsocci, and the dephania, and the fakes of filst no riph as to have passed, as natural fractures, weaked from an older forma-tion. Out of the wreck of this forgotten world, whose ex-tinction to one defeamed of fifty years 'ngo, fragmenta of bone and bryken skulls show the low estate of our sa-cestral man.

cestral man.

How wast the interval between that time and his first appearance do the highlands of Asia in a vaguely defined historic character!

historic character!

NAWN OF CHYLLLATION.

The revelations of goology are here me by tredition. In the control of goology are here me by tredition. In the character of goology are here me by tredition. In the character of Chaldene civilization, and beyond that, mistly in outline colosate in half-defined magnitude, older empires which arose and sank interest of the waves of time. But the theological record, by no means touches the historic. Countiess ages interves which the fancy idded by the study of savage people, can not even outline.

There is the inconstant.

intervest which the facely acted by the study of savage people, can not even continue.

Depuly, and not even continue.

It is the continue and the continue and the continue are to be lowest, for the ages have swept away all trace of number-less preceding reces, titled indicative of great fadvancement. It is thick, marked with great knobs and highes for the statement of strong hancies. It is to we browed, broad through the base, extended backward, drawn out forward into massive jews. Then there is an impostrable night, found through the backward, drawn out forward into massive jews. Then there is an impostrable night, found to make the continue and the continue and darkness, until sideday in the gloony twillight, numberless ages thereafter we see looming in the mists on the phiss of Augric, empires of colosial proportions, with their suited cities, their written languages, their was the third with the control of the control

That interval was filled with pain and struggle. The inherent priceiples of growth forced itself through the darkness of that night. It select upon every advantage, and the strong came forward in the programme of the strong came forward in the strong came for the strong came in the strong came for the strong came for the strong came in the

and use strong was the individual, alone, a hermil, akin clad, de-fenseless, except by his club. Around him the wilderness, filled with savage beasts, and what he most feared; men filled with savage ber

filled with swarge beasts, and what he most fragedy, mer-swage like himself.

What were his family, refujions? If wap pies to Aus-ralia we shall find a similar of size of swarge life, a fossil remaining for our inspection. The Australian selects a holfor tree for his house and golve out to seek a mate. He prowns through the forest like a best of prey. If he chance to myelk format, his contribute just of short duration. He steadility approaches her, knocks her down with a club, and drags her to his rude return.

This is the beginning of marriage, of the fainity, of the state.

state.

It will be persolved that abould the affections become sufficiently at themed to hold the family logother, an inciplent tribe would be founded, and deriving strength from mutual protection, they would possess greated was larges over solitary individuals.

ONEMBERT RESES ON THE PAMILY.

It is said that governments all rest on the family, and truly the family is the origin and foundation, the centre of departure of the social-fabric.

It is said that governments all rest on the family, and truly the family is the origin and foundation, the centre of departure of the social-falgite.

I do not propose to aketch this progress, which of itself-would require volumes, and I only introduce it to show the origin of that bundle of customs, beliefs, usages and attainments, which we call society. I wish to introduce my discourse in this manner, that a reason may be given for the stand-point I occupy, regarding than as an evolution from the lower world of life, and society as a higher evolution in the domain of the human might, instead to most of society as foreign, foisted upon him.

This evolution is subject to fixed and unchangeable conditions. Diverse as the phenomena presented by society, seemingly conflicting and uncertain as are its individual phenomena, we are assured by those who have studied the perplexing diversity, that births and deaths, the phases, of crime, the occupations of people, the intensity of their thought, their character is governed by unchanging laws. The whole social fabric is bound together with bonds no individual can break.

no menyitual can break.

Here is forced upon our attention the primary problem which law in the beginning attempted to define, (rom which as grown all legal enactments, and which forms the basis of history.

RIGHTS OF SOCIETY AND THE INDIVIDUAL.

an acture or society AND THE INDIVIDITAL.

This problem is to determine where the sphere and rights of the Individual kenv, and those of sector begins that there for easily field of human rights, concluding the combatants have fought with varying fortune since society began. The Individual has been alpoyly and unely gaining on society, sometimes victorious and plunging into anarchy, sometimes defeated and made a slave.

The understanding correctly of the obligations of society to the individual to society, its the solution of this interminable mathlem.

is to the individual, or the opposite, the obligations of the individual to society, is the solution of this interniable problem.

The primeval men as an individual sovereige, owed allegiange to no one; he shepended on himself. It is true his life was no complicated, a simple matter of eating faulty of the conference of the silic was not conficulty in the silic was not conflicted prices of the silic was not end of the

conflicting claims.

PABLE OF THE WHEEL

There has supervened such a perfect mutual dependence, society has JeSōme so thoroughly blended and unlitted, that the whold body is intensely sensitive to the distirbance of its individual member. The depression of the perfect of

Those who would centralize government and grant it control over everything, argue after this fashion: The in-dividual is a brick in the edifice, and lives not for himself

What's piece of work is man! How noble in reason! How infinite in facalities! In form and moving, how express and admirable! In action, how like a not apprehension, how like a not In-Stateper.

"Approximate can withstand very severe storms of ligor, but not a long popular frost of dewaright indifference. Love will subsist on wonderfully little hope, but not slope getter without it.—Waler-South of the world as an originative would fill could walk up and down in the gaviengraining perfause from every little censer it holds up to the size.—Booker.

THE LIFE AND WRITINGS

SELDEN I FINNEY.

EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

feontinuan.

THE OBELT SHIPTERS, MOVEMENT

Life all grapt and beneficient developments of historic life, Spiritual movement is spoataneous, and, therefore, prinordial and profound. It is not the intentional embodiment of any one of more as called "systems to the control of the control of

As IT is the chief concern of wise men to retrench the ordin of life by the reasonings of philosophy, it is the em-ployment of fools to maltiply them by their sentiments of superstition.—Addison.

supersition.—Addison.

The web of our set is of a mingled yare, good and ill Gugsher, our virgoshould be proud if our faults whipped the control of the cont

· A LETTER FROM ENGLAND.

EDITOR JOURNAL.—For some time past I have intended trespessing upon your space, and intruding inself upon the notice of your readers, but the multifartender in the property of the property o

from personal acquantament with the question is all its office of the properties of the work of the properties of physical righteousness. A atrong, healthy, aspects of Spirtualism, is not of our grant present not bind into the public of the properties of the prope

cheering of green as weenly continuing their paper at a weenly continuing their paper at a weenly continuing their paper at a weenly continuing their paper and their paper an

SCENES FROM-THE HOME OF OUINA.

Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL. CHAPTER XIV. .

THE TWO ANGEL-MOTHERS.

THE TWO ANOEL-MOTHERS.

There is a sphere in spirit-life called the Madonan or Mother Sphere. Those, who were that they are not have been also also there are mother controlled to the spiritual properties. The spiritual properties are spiritually an anoember of the spiritual properties. The spiritual properties are spiritually mother mouras the darling-she calls dead, an angel-mother from that happy sphere takes charge of the new born child in spirit of Pearl land charge, as we made the spiritual properties. The mother of women chapters, over many children. From another part of that beautiful sphere, came a mother spirit with a lily on her brow and a stem of illies in her hand. She drew near the home of the mother of Pearl, and the latter came forth to greet her. They were sister spirits, having met in that lovely land, their came forth to greet her. They were sister spirits, having met in that lovely land, their came forth to greet her. They were sister spirits having met in that lovely land, their came forth to greet her. They were sister spirits having met in that lovely land, their came forth to greet her. They were sister spirits having met in that lovely land, their came forth to greet her. They were sister spirits having met in that lovely land, their came forth to greet her. They were sister spirits and these two were linked together by ties of union that earthly sisters rarely feel.

The lovely twain knell at a shiftine of pure white, and—received the "Baptismo of the spirit" from highest gaugels, who were bunding above. Then, having excleved and foot, to leave the church. It was a tower with the spirit gabor. Then, having excleved and of foot, to leave the church. It was a towely sabbath foon in early May. The air was redolent with spring-time odors and sperify leave the church. It was a towely sabbath foon in early May. The air was redolent with spring-time odors and sperify leaves the church. The congregation of the village Church wended their way silently to their homes, The morning service had brou

to the party and the same to be a seen of the same, "Come holy spirit, heavenly dove," when a strange change passed over the form and face of the same to s

spirit, heavenly dove," when a strange change passed over the form and face of Pearl.

She had been slitting with eyes half-closed, and a slight, scarcety perceptible closed, and a slight, scarcety perceptible closed, and a slight, scarcety perceptible deals, yet quelled, her face grew rediant, the form erect, and the eyes turned heaven-ward more, then closed, She roses, her form seemed taller than usual, so erect and with perfect case, grace and self-possession. Her face still radiant her eyes upturned and closed, "big advanced to Mr. Marvin and closed," big advanced to Mr. Marvin and closed, "big advanced to Mr. Marvin and closed, "big advanced to Mr. Marvin and closed," big advanced to Mr. Marvin and closed, "big advanced to Mr. Marvin child, to tell you that I live to fulfill the promise I made ere my mortal eyes closed in death. That promise wars: If I live in another world, and those who dwell there can return, I will return and eli you that, I darling child, our May. You know shib came to us in May; you know shib came to us in May; you know a big came to us in May; you know a big came to us in May; you know a big came to us in May; you know a big came to us in May; you know a big came to us in May; you know a big came to us to other children in spirit-life that I might find some bestar way to misser you feel my presence! How have I risals to make you feel my presence! How have I risals to make you feel my presence! How have I risals to make you feel my presence! How have I risals to make you feel my presence! How have I risals the world was a compt in the arms of the uncle while was eageth in the arms of the uncle while was eageth in the arms of the uncle while

Now I speak to you been aumentable for the fact of the

tears.

Thes, with a sudden gleam of recollection, she eald: "O nucle, I saw mamma and another bounding land, and mamma took me away and said this is a blessed. Subball day, my Fearl."

Mrs. West. had caught the vary apirit of the day, and as she had been devout and

fervent in her worship of a blind faith, she

fervent in her worship of h-bilind faith, she now was alive, and hapired with this new knowledge. She started it the hymn:

"Joyfully, Joyfully, soward I more Bound for the land of bright spirits above; Anzelic northers sing as I come, and the land of bright spirits above; Anzelic northers sing as I come, and a land of the land

The two angel mothers passed to their home in the Spirit-land. The Sabbath af-ternoon grew more divinely fair; the joy in that heavenly home none can tell.

Magazines for April, 1878.

Serilour's Monthly, (Serilour's April, 1878.

Serilour's Monthly, (Serilour & Co., New York) Conjents: Deer Hunting on the Asslei; Rovy, An April Song, King David; Hia Inheritance: How Lead-Fencils are Violet; The Montal Creation and Modern Selence; The Lower Cholee; Among the Thomasand Islands; The Stielder Macramé Let Lower, Thomasand Islands; The Stielder Macramé Let Lower, Thomasand Islands; The Stielder Macramé Let Lower, Thomasand Telands; The Stielder Macramé Let Lower, Thomasand Let Lower, Thomasand Control of The Company of the Control of the Con

Progress; Brice-Brac. Some of the leading activities are intelly illustrated.

St. Nicholas. (Scribner & Co., 743 & 743 Broadway, N. J.) Frontispiece, 'Kitty and Broadway, N. J.) Frontispiece, 'Kitty and Lost in a Turkish Bayaar; 'Tun a Little Story,' Easter in Germány, Diek Hardin away at School, A Full Stop; Under the April's Suneau, 'English Sunbaum,' Easter Lillis; Old Nicolai; "The Professor; Jingle; Monsie's Adventures from Garret to Cellar; Four Chardillo, 'Bright Story,' Easter Exception, 'Bryes'. The Man Who Didn't Know When to Stop; Pack Farker; Easter Excit, in Merry Raid, Diffeld Into Port; Seeing Himself, as others, see: Him; The Three Himself, as others, see: Him; The Three Horselbox, Jack-in-the-Puiplt; The Riddle-Box, This number is beautifully lilustrated.

The Riddle-Box, This number is beautifully lilustrated.

ly fillustrated.

The Relatic. (F. R. Piston, New York).
Contents: March of an English Generation
through Life, Over the Balkans with General Gourke; The New Star which Fadel
tho Star-Mist. Count-Cavour; Florentine
tho Star-Mist. Count-Cavour; Florentine
tho Star-Mist. Count-Cavour; Florentine
the Troposed Substitutes for Indigent. At
the Proposed Substitutes for Religion; At
the Gor Life; France before the Outbreak
of the Revolution; My Wife; Maclood of
the Revolution; My Wife; Maclood of
the; Professor Hardy on the Degeneracy
Love-Letteri; Changes of Color in the
Chameleon; The Pages of the Pat; Professor Marsh; Liferary Notices: Foreign Life
and Chameleon; The Pages of the Pat; Professor Marsh; Liferary Notices; Foreign Life
This number contains for frontispiece, a
fine steel engraving of Prof. O. C. Marsh.

Popular Section. Monthly, (O. Appelsion

Inna steel engraving of Frod. O. C. Marsh.

Dynair Science Monthly. (D. Appleton.
Confishes: Evolution of Ceremonial Government. III. Mutilations. By Herbert Spencer. The Eucslyptus in the, Futures.
Spencer. The Eucslyptus in the, Futures.
Introduction and Succession of Vertebrate Life in America. By Prof. O. C. Marsh.
Life in America. By Prof. O. C. Marsh.
Energy. By George lies: Illustration of the Logic of Science. IV. The Probability of Induction. By C. S. Pierce. On Edit.
Mayor. (Illustrated.). The Marpingen Mirales. The Source of Muscular Power.
Living Corals. By W. E. Danon. Pulsons of Living Corals. By W. E. Danon. Pulsons of Living Corals. By W. E. Danon. Pulsons of History and Correspondence. Editor's Table Illerary Notices. Popular Miscellary.

Notes.

Allantie Monthly, (Houghton, Osgood & Co., New York and Boston.) Contentis: Detmoli! Pigeons; A Persian Fost; Grade and bitton; The Rose and Jasmine; Italy Revisited; A December Night; April Days Valicid; A December Night; April Days Valicid; A December Night; April Days The Legend of St. Sophis; The Thinners The Legend of St. Sophis; The Thinners The Legend of St. Sophis; The Thinners The Legend of St. Sophis; The Control of St. Sophis; The

tors Club; Recent Literature.

Phrenological Journal. (S. R. Wells & Co., New X.owk.) Conlents: James Douglass; Self-knowiksjey: The Woodpecker; Light in Dark Places; My Home Kindergarten; The late Pipe Plus IX, Brain and Mind; Condimenty; A New Employment for American Wonders; How does Heer Work? Ed. (10glal-Jouns); Notes on Science and Agriculture; Mentorial Bureau; Personal; Libo-gluter, Mentorial Bu

Babyland. (D. Lothrop & Co., Boston.)
This illustrated child's paper is adapted to
the youngest readers, and is well calculated to entertain children who have not yet
leasned to read.

Masonic Jetosl. (A. J. Wheeler, Me Tenn.) This standard Masonic jour now in its eighth volume, and, as us well filled with items of interest craft.

much of Spiritualism, without a strong reaction after the dose; war, an effort to preIn the spiring of last year of Spiritualism, called the Order of Spiritual Teacher, was inaugurated. It was considered by its promoter between the order of Spiritual Teacher, was inaugurated. It was considered by its promoter people in the principles they professed. It was held up as a matter to be preferred-ver the labors of public meetings, or the institution of the proposed of the

We have received a copy of Reid's Illus-rated Floral Tribute, and catalogue of lants and vegetable seeds. The illustra-lons are very fine and the selections are xcellent. W. H. Reid, Rochester, N. Y.

Items of Interest-Gems of Wit and Wisdom

NOVEMBER SIGH,
All'day the wild November wind
Has waited its changes in my ears,
Luke one whose deep disquietude
Is even too intense for tears.

And I have breathed its restlessness.
Until my spirit frets me so
I fain would be a houseless bird,
And have God to tell me where to go.

-And yet I cannot help but smile At myown folly, for I know If I were summer's sweetest bird And God should tell me where to go,

And Goo should ten me when the fit were any way but one ft would not suit nor solace me.
And would he tell me, do you think, That I might fly, dear love, to thee [Kmmu Tuttle

It is easy in the world to live-after the world sopinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfects weetness the independence of solitude.

—Emersop.

- Emerson.

As for spirits, I am so far from denying their existence, that I could easily believe that not only whose countries, but particular persons, have-their tutelary and guarbonic spirits of the spirits of the

A NORTH A REPORT A STATE AND A SHARED A REPORT A

A DEVOTED wife will always speak plainty but kindly to her husband. Here is a case in point: "When I die," sald a married man, "I want to go where there is no snow to shovel." His wife said that she presumed he would.

THE mother-in-law finds a defender in the San Francisco Mail, which says: If Adam had had a mother-in-law to look after him and his wife, it is more than probable that and his wire, it is to this very day w caper about in the our first parents.

our inst parents.

"MOTHER," said a little urchin, when he came home, "I have heard such a smarl preacher! He stamped and made such a noise, and then he got mad; he shook his fat the folks, and there wasn't anybody dared go up and fight him.

preachen, noise, and the noise, and the noise, and the noise, and dight him. dared go up and light him. dared go up and light him.

There was a very famous problem among the Stoles, which ran to this purpose; the noi? If he lies, he speaks the truth, if he noise is the noise of the noise of

Wo

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A DEVIL

And Future Endless Punishment:

ALSO. pan Chigin of the Scriptifre, terms, "Bottomiess Pit, to of Fire and Brimstoph," "Keys of Hell," "Chain Darknoss," "Casting you Bevila," "Kyrlasting Polishment" "The Worm that never Bigth, etc., etc., all explained.

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there are particularly requested to note the time of the on of their subscriptions, and to forward what is due enough year, without further reminder from this for the shaning year, approximate remove the property of the Upon the margin of next paper, or upon the wrapper, will be found a statement of the time to with a primer has been unit product of the time to with primer has been unit primer. A third is a product of the product of the primer has been unit primer. A third is a first the new off part of Jan. 1877, it will stand them. So that I do. 7, and it is like wanter be the day, monthy abordy-extynate towns.

CHICAGO, March 19th, 1877. after this date make all Checks, Drafts Fo and other Remittances for the Publish RELIGIO-PHILOSOPHICAL JOURNAL PAYABL DHN C. BUNDY, Acting Manag

LOCATION

80 and 94 LaBalle street. Northwest corner of LaBalle CRICAGO, ILL. APRIL 6 1828

C. E. Watkins, the Medium.

C. E. Watkins, the Medium.

For some years inculligent investigators, who have had anything to 0 with Markhan, who have had anything to 0 with Markhan, the remarkable slate-writing medium-have been well aware of those dilayprensies of character which rendef him wholly unreliable as a witness, ether in his own or, any other person's case. A friend of ours has known him to Lalk anti-Spiritualist, and give in to all his theories as to 'trick, etc, and the moment his interviewer had left the room, to turn round with a laugh, and make some such remark as this: "Well, that 4—1601 So when we read the story of an anonymous person calling himself N, who tells us, in a report; in the Chicago Times, how he builted Watkins into a confession of his tricks, explaining his calaryonace, etc. as a trick, we could only smile at seeing how nicely Mr. N, in his over-ondidence, self-assertiveness and Ignorance of conditions in dealing with a sensitive, whose subtile power of thought-resding may be disturbed af readily as the magnetic needle may be by and the difficient of the magnetic needle may be by had heficient been fooled and cheated, and made to swell with the notion that he had really got at Watkins secret at last. 'Here is a report of the occurrence on which Mr. I lere is a report of the occurrence on which Mr. really got at Watkins' secret at last. Here is a report of the occurrence on which Mr. N. bases his conclusions: really sis a report or sees his co

bases his conclusions:

Mr. Watkins' bother was requested to rac
e room, leaving Mr. Watkins and Mr. N. alo
is later profices from his pocket, a bundle
is later profices of from his pocket, a bundle
out het top, tessed the blindle toward Mr.
ked him to write a name on gos of the sheete
on as he—Mr. Watkins—should liver self-red
on as he—Mr. Watkins—should liver self-red
and the should be to be found to be a found to be
excepted to the later of half a document of should
be red to be to be found to the later of the later m as if to read the contents through his While engaged in this he attempted to ritten pellet. In his hand, and to leave a illet in lis plane, and to leave a illet in lis place. Mr. N instantly discov-and blocked the game. Mr Watkins with, behame so confused that further con-twas impossible, and to make a long sto-confessed the whole thing. It was all a

course Watkins did just that thing; of course Wakkins did just that thing; and if Mr. N. had called on him to admit that he was the chief actor in the Nathan murder, Wakkins would have accommodated him just es resulty. As, for the apparent contrision, etc., it was no dooth genuina. Taps a "sensitive in the critical moment of concentration and subtile Interior striving, when he is about to exercise this wonderful power of clairvojance, and, by your look, manner, word, or tone of voice, bet him see that 'you regard him as an impostor, and it he does not look confused, the limit of the confused in the control of the confused in the confused and the confused in the confused and the confused in the con impostor, and if he does not look conveyed.

Whe is not thrown off his balance and his power checked, his sensitiveness must be a control that few thus psychically gifted, can exer-

ersons, thus psychically gifted, can exerise.

There are hundreds of careful investigaments who know that Mr. Na explanation
though it may have been true, for reasons
type, in his individual cases) is utterly
corthiene, even as a hint towards explainmy well known occurrences in Wastina
tresence. The notion that Watkins gets
is knowledge of the name on all pof pseter from "the impression of the psend" on
abect under that on which the name is growed known a must towards explain, which was a most constructed by a class of protended research. The notion that Watkins gets is nowledge of the name on a lab of research as the construction of the pencil' on a class of the pencil' on the impression of the pencil' on the sprace to those who have the name is ritten is an utterly nonsensical solution; the system of the own the word through the pencil on the pe

sufficient and inapplicable as meeting the

sufficient and inapplicable as meeting the facts in your experience.

It is a pity that a man so wonderfully citted as a psychio or sensitive should be so fitted as a psychio or sensitive should be so fitted as a psychio or sensitive should be so fitted as a psychiatric structure of the structu

give way to

Letter From D. D. Home.

Mr. EDITON THE much pleased with that one of your dottwark, and from my heart wish your dottwark, and from my heart wish your success. By the way, in the isaue of Aug. 18th, there is a short article headed "Kanberine Fox-Jenchen," to which, be added that is the property of the pr

doing.

When I decided to do my duty, and give
the world the book I did, it was with a
perfect knowledge that knaves and, fool
would take me to task, and I have not, I am
thankful to say, been in the very least disaveninted.

would take me to task, and I have not, I am thankrul to say, been in the very least distantial to say, been in the very least distantial to the same and the same and the same are said a private vengeance on me; some of these were invented as the same and the same a

honesty, IFI have folds failethood, or made an unfair statement in the work, let it be pointed out. Very faithfully yours.

NICE, FRANCE, Feb. 18th, 1878.

Feb. 18h.—I have been so ill host.—This morning, your Journatz of Feb. 2nd has come to hand, and it am unable to refrain some to hand, and it am unable to refrain the result of the source of the s

D. D. HOME.

We have previously alluded to our con-viction that investigators are almost equal 15 as much to blame, for the fraud and de-eption practiced by a class of pretende-mediums, as these were themselves. The

We do not know as this can be changed; for there will always be enough credulous that in the shows; but we can introduce higher standard of excellence demanded by Spiritualists, by showing the necessity of test conditions under all circumstances.

When the RELIGIO-PHILOSOPHICAL JOUR-

cumstance

incessity of test conditions unus. as commanded commanded to the commanded of the commanded

Bastian and Taylor.

These parties send us for publication a rejoinder to our remarks in last week's paper; they deny the allegations made by us, and reaffirm their intention to conduct their scances as heretofore. We rejoinder to our remarks in lajs week's paper; they deny the allegations made by us,
and resultin their intention to conduct
their s'ances as heretofore. We give them
the benefit of the foregoing statement, but
must decline to fill our columns with matter so utterly useless to our readers as are
the sophistical pleadings in their declars
evidence of the genuineness of their
calims, they point to patrons who have obtained evidence satisfactory to themselves,
that materialized forms of spirit friends
have been produced in the presence of Mr.
Bastian; we accept a comparatively small
proportion of this evidence as conclusive,
and belifve it to be irrefrayible. By the
yond a shadow of doubt, that form manifestations are exhibited at their s'ances
purporting to be spirits, which are not what
they seem, but are gross deceptions.

To our personal knowledge all the statements made by Bastian and Taylor to the
Times' reporter as published in that paper
on Saturday last, ins of are steep vefer to
lieve the presuption is fair that if these
men will attempt to impose upon the pub-

Times' reporter as published in that paper on Saturday last, ins of ara at they refer to us directly or indirectly, are false. We believe the presupption is fair that if these men will attempt to impose upon the publication of the property of the propert of the RELIGIO-PHILOSOPHICAL JOURNAL need not be told that in this matter we have a subserve. We are for no personal ends to subserve. We are fol-lowing a well-defined policy which has the approval and cordial support of the largest, best, most intelligent and cultured portion of the spiritualistic public. We are labor ing in the interests of Spiritualism and for be swerved from the strict line of our duty. We do not propose to be drawn into any personal-controversy, or to allow the public mind to be diverted from the only vital issue at stake, vit., that Mr. Bastian and all other mediums for sub-stains. benefit of our subscribers, and canno other mediums for physical phenomena shall exhibit such phenomena under fraud of conditions.

The Theosophic Discussion.
The discussion between the Theosophists and the Spiritualists, "pure and simple," seems to be still kept up in the London. Spiritualist. Not much new light has yet ensued from the war of words, and readers seem to be getting tired of it. The opinion opidently-pressils: Confine yourselyes to the facts before you as they occur," and don't branch off into theories about phenomens not yet, verified in your experience. It will be time enough to talk about magic when it is proved to you that by uttering a formula, no burning incease, you can evoke when it is proved to you that by uttering a formula, or burning incense, you can evoke any proof, however insignificant, of spirit action. We have enough to do in all the formula. the fac

C.E. Watkins when last heard from a Port Huron, Mich., holding stances need the standard standard from the control of the cont

dress.

N. F. Trail-writes to this office, but falls to give his post office address.

THE RELIGIO-PHILOSOPHULL JOURNAL TRACEs—five discourses for 10 cauts.

. Will Theosophy Please Explain?

Will Theesophy Please Explain?

The London Spiritualite says:
Of late there seems to have been a change of their original black spirits and white, blue spirits and gray, much is now-said, of their original black spirits and white, blue spirits and gray, much is now-said and contrine of conditional human immerialization of their triling. Who are periabable; and a doctrine of conditional human immerialization of their triling, who are periabable; and a doctrine of conditional human immerialization of the truth.

Mr. Harrison, the editor, has held, the scales between the Theosophs and their opponents with admirable impartiality, and he deserves credit for his liberality in admirable to the deserves credit for his liberality in admirable to the deserves credit for his liberality and united the deserves credit for his liberality and united to the deserves credit for his liberality and the deserves credit for his liberality and unable the fag surrounding the Theosophic theory. Technaps I shall not be far wrong if I attribute that fog as much to the purely speculative and unabstantial character of the Theosophist platform, as to the fact that there is very little room for exact systement in what is more afry lineary, or for profits. Wr. Harrison asks: "What proof hat man by will-power can produce any of the manifestations called, spiritual?" Our Theocosphic friends have had these questions will be under the profits of the profits

Alasi poor Spiritualista! But the refrain is now; "Alasi poor Olocit! Where are your proofs?"

The Book Reviewer.

The position of "Newer is indeed arduous. If he attempt at one strictly homest and impartial. Books "Ganstantly come before him, making great claims to public hearing, and on the other hand the public await the decision of the reviewer. If he is partial, prejudiced or dishonest, the trust reposed in him is a tonce lost, and his words are henceforth idle sounds. If an author does not be a supplied to the supplied of the reviewer. That judgment may be failuble, and at times erroneous, but it will be the reviewer's homest opinion.

Miss Kislingbury.

Miss Kislingbury.
We hope that nothing we may have said of this lady's options will lead her to suppose that we'do not entertain all possible respect for herself personally, and for the good service she is doing in the cause of free shought. Miss K: is an excellent German scholar, and her translations from that language are so skillfully executed, that we hope she will give us more of them. Of her general abildies, too, we have a high opnize that her opinions in regard to American Spiritualism were rather too hastily formed.

Electric Light

As the spirits prophesied some years/aince, the employment of electricity for lighting pur-poses has now become an accomplished fact, in the lighting of Paris, demonstrating that the "age of prophecy" has not passed away, but its projected with greater ejecntific ex-tainty than ever before into the present pro-

gressive or .

Mr. Jablochkoff, a Russlan exile formerly an officer of the army engineer corps, has succeeded in furnishing a better light, by the employment of electricity, at one fourth the expense of gas, and the city of Paris has adopted

Laborers in the Spiritualistic Vineyard and other Items of Interest.

and order Hems of Interest.

The article on Wist by Bro. Evans, which appears in this issue, had been on file for publication for some time; it will be read with deep interest has been lecturing at Lympa C. Howe has been lecturing at BALK X. Thron there he went to Ultica to lecture. He is an able exponent of our causa.

Mr. and Mrs. Richmond entertained a few friends very delightfully

Mr. and Mrs. Hichmond entertained a few friends very delightfully, orr Monday evening, in bonor of Dr. and Mrs. Billing, who soon depart for Europe.

Wella Anderson, the spirit artist, who has been recuperating 'at Geneva Lake for a few weeks, has returned to this eity so the second of the secon

Mrs. Kerns lately field a séance in Leon-ard's Ball. Hinghanton, in which she not only each the names in rolled pholics, writ-ten by persons in the audience, but gave mi-nuted escriptions of the character and man-ner of leath of some of the parties anmed.

A. A. Wheelook give is lecture at the an-niversary meeting in Cleveland, O., last Sun-niversary meeting in Cleveland, O., last Sun-day, on the "Lycum System and Education of of our Children." This week he goes to Wis-consin to fill some engagements in that State. He is setrance speaker, of marked ability.

State. He is serance speaser, or una examinity.

Madam Blavataky sends \$3.15 to renew the subscription of Mrs. Polly Brockway, a poor widow. Some one from Newburg, O, also sends \$3 to aid in sending her the Journal. In behalf of Mrs. Brockway, we return sincerebhanks for the donations.

After Mrs. Saxon gave her first lecture in New Orleans, reviewing Dr. Talmage's allacourse, she was invited to repeat it on Sunday, March 24th, when all the seats and every foot of standing room in Minerca Hall were occupied. It was a grand ovation to this talented hally.

William Emmette Coleman is stirring up

William Emmette Coleman is stirring up William Emmette Coleman is stirring up-mightly the theological bigots at the Acad-emy of Science, Leavenworth, Kan. He is-just about delivering a course of lectures before the Academy on "Darwinism," "Ev-olution of Man," and "The Animal Ances-tors of the Human Hace, from the Monad to Man."

BASTIAN & TAYLOR'S CABINET.- The cabinet used by these mediums was originally constructed by the late editor of this paper, who made a standing offer of \$1,000 to paper, who made a standing offer of \$1,000 to any one who would detect anything wrong about it. As this office has had no control of said cabinet for several years, we cannot be held responsible for it since it passed out of Mr. Jones possession.

of Mr. Jones possession.

Mrs. Julia Tomlinson, of Vincennes, Ind.
is said to be a very reliable medium for automatic writing, clairvoyance and clairaudience, and various other physical manifestations, submitting cheerfully to all such reasonable tests as may be required of her by the sitters, describing spirits and giving their names; also giving tests by automatic writing while conventing on other subjects.

LIBERAL (?) LEAGUES .- We are credibly Libraia 1, 20 Leadurs—We are credibly, informed by a well known lecture on spirt-titualism, that upon several occasions the officers of local Libraia Leagues have gone out of their way so far as to publish through the county press and otherwise, that the league had nothing to do with the lectures. Depting what no one claimed, would seem upon its face, at least, to indition the comparison of Spirticulatists. We trust this spirit is not indicative of the animus of the general movement.

Dought Hall, London; is crowded to over-

Doughty Hall, London, is crowded to over-flowing every Sunday evening, to hear such speakers as J. M. Peobles, Stalaton Moses and Thomas Gales Forster. It is now pro-posed to relieve Mr. Burins of the responsi-bility of furnishing the Hall, by organizing, appelning proper offeets, having voluntary appelning proper offeets, having voluntary lectures, and setting saide the door fee to purchase chairs to seat a much Jarger audi-ence. The united efforts of Spiritualists in 'all populous districts and towns, in this di-rection, would soon ensure good halls, good speakers, good audiences and a respectful hearing, by even those who are-now oppos-ed to the principles and teachings of Spirit-ualism. Let the friends in all parts of the conflix, take hold of this matter in earniest and set at work-anch efforts assisted usecure success to the movement. Doughty Hall, London, is crowded to ove success to the movement.

Geo. P. Harris is described by the Inter-Ocean as a long-haired, sleek-mannered, oil-ly-tongued individual, possessed of a sol-emply-intoned voice, and a suit of black-clothes. That paper further says:

clothes. That paper further says; '
He was up, befor Justice Tools yeskerlay, charged with embezalement by Mrs. Marthy Herrick, the proprietizes of furnished rooms' at 48 rerick, the proprietizes of furnished rooms' at 48 rerick, the proprietizes of furnished rooms' at 68 rerick, the proprietizes of furnished rooms' at 68 rerick, the proprietizes of the furnished rooms' at 68 rerick, the proprietizes of the furnished rooms' at 68 rerick the furnished rooms' at 68 re
rick the furnished rooms' at 68 offence, she is the same consection, said the same consection, said the same consection is consected by the said the sai

of his country, he wanted to do penance for We have heard of this sx-minister be It is to be hoped that all persons who foolish enough to entrust him with m to speculate with on the strength of claim as to spirit aid, will never see color of their cash again.

solor of their cash again.

The Capa Ann Aderticer gives a column report of the doings of C. A. Mansfield, who lately gave a performance at the City Hall in that place, which he claimed wraw spirit-manifestations, but which the Aderticer pronounces a fizzle and a fraid. Some flysterious things were done under apparently test conditions, but he estirately failed to accomplish most thin he had averticed would be done.

The Aderticer says: "State Detective Crossin integence us that this same fellow below the conditions of the Crossin integence in that this same fellow below the condition of Spiritualism in the Taberinack, After the entertainment he gave a private scance to some parties on Front street, within he showed them how all of his tricks were done.

THE INDEPENDENT VOICE

Answers to Questions.

ded expressly for the RELIGIO-PHILOSOPHICAL

pirit of James Nolan through his own mater rgans of speech in the presence of his medi

QUESTION:—Can spirits see what scientists de-nominate as an atom of matter? ANSWER:—They can. QUESTION—As matter offers no resistance to the progress of the spirit, what object in creation can we regard as colid?

wer:-There is mithing we regard as solid-perfectly a

olid—perfectly so—only comparatively. verrors.—Does a pilect in notion met with verrors.—The pilect in the pilect seak world to stop in its course. NSWERLS—The planet, would certainly NSWERLS—The planet, would certainly NSWERLS—We to be to be a considerable of the software to be a considerable of the software to be a considerable of the software to be a considerable of the notice of the considerable of the notice of the software to be a considerable of software to be notice of the software to be software to software to software to software softw

through the same law-mannely, by defleate wares in a more studie element?

It is now to studie element?

The mannel as you do.

Questrows—finater offers no resistance, how do you know when you come in contact wiff in?

The rose offers no resistance to you, yelvyou detect its presence by the sense of small.

The rose offers no resistance to you, yelvyou detect its presence by the sense of small.

The rose offers no resistance to you, yelvyou contact the sense of small.

Asswrittent of the sense of small of s

ter.

QUESTION:—It is claimed by certain astrologers;
and also in other quarters, that a combination of
planeta likely to occur within the next reo years,
will effect very seriously the inhabitants of earth
that is, affect the samouphere of condition
the earth, and indirectly affect the inhabitants

ANSWER:—Have you given consideration to this fact, that there has been a great change in the character of disease? There is not at the present time so much disease of a typhoid and billious character, and physicians have to change the entire course of medicine. At present, disease has assumed more of an acute nature.

Question:—It is claimed by some that in 1880, there will occur some terrible calamity, falling upon the people as a plague. Have you any knowledge in reference to it?

edge in reference to [17]

Answire. The calamity referred-to will
not occur as a plaque, but as a war; your
planet will be confivuled with war during
that year, 188e; it is not far off.

Questrons-twill it effect this country!

Answer:—Yes; your country will not
secance.

escape.

Question:—Will you explain to what extent the use of tobacco affects the magnetic atmosphere or arra thrown of from the person using it, and what will be its effect upon those who come within the sphere of its action?

sphere of its action?

ANSWER:—Well, sir, in the first place in the physical body it produces paralysis, dropsy, heart disease, softening of the brain, and many other maladies too numerous to and many other maladies too numerous to mention. Upon the magnetic aura it pro-duces a blackened appearance, like smoke condensed. A single spirit approaching it can hardly penetrate (t, any more than you could enter dense amoke in your house. Quarnors:—Cas spirite seate its the magnetic surroundings of such 'percoss without being at-fected or replated by the emanation:

rected or repelled by the emanation?

Answers:—They cannot. Spirits /cannot approach to any great extent those who use tobacco or strong spirituous liquors. Dark and undeveloped spirits are attracted by the fumes or emanations of tobacco-or spirituous liquors.

ANSWER:—That is-true; literally true. When people fully understand that they are entailing minery upon their children by its use, they will discontinue the habit. On the work of the control of the control of the second childhood, for be outgrown in the Spirit wend? If the milds in property used, is second childhood necessary? Illed we not good with the control of the control of the control of the spirit wend? If the milds it is control is not second childhood necessary?

Me? Assert to the latest hours of Asserts.—It is only the physical portion that is clouded by old-sgs, and the spirit of the aged man or woman is frequently very bright. There is no second childhood to be outgrown in spirit life.

The second number of the Spiritual Sci-ptist, much improved, is for sale at this filee, price fifteen cents.

dince, price fifteen centa:

Red-Hand, the Indian courted of Mrs. O.

A. Bishop, has been making some startling predictions of late, and as many of those he has heretofore made have proved correct, these later ones are being watched with

"The Coming Empire"—a book of discovery and adventure, by H. N. Maguire, is about to be issued, giving an account of the mineral and agricultural resources, and latest developments of the Black Hills, Big thron and Vallenster.

The Young Scientist, a popular record of Scientific experiments, apopular records of Scientific experiments, inventions and progress, published in New York, is a neat little monthly and well filled with useful information. It is furnished at the extremely low price of fifty'cents a year, and is

cornation. It is turnished at the extreme-ly low price of of fryeents a year, and is worth double that amount.

We have received a communication from New York City, in regard to some alleged wonderful phienomena said to have taken place in the presence of Mrs. Lisedawy, but which our agent in New York has failed to verify. For this reason, and, from the fact that we had some experience with her in pre-tending to answer scaled letters which were palpable francia, we must decline to publish any such communication.

B.F. Underwood lectured at St. Charles

B. F. Underwood lectured at St. Charles, Minn. Marcht 37th, 28th and 29th; at Two Rigers, Wis. April 1st; Mischicot, Wis., 2nd and, 3rd. He, has appointments at Winchester, Ind., the 5th, 6th and 7th.

DIRECTORY.

diam's Advertising Column understood that the Jou

ish. T ince, 315 W. 20d st., N. York. dford, Mass. Normal, Box 44 Stony Creek, Con-phical, Whitesboro, Texas. ional, St. Johnsbury Center, Vt. race, R. I. Bonal, Austin. Texas. Providence, B. I.
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h 553 W. Madison st., Chicago.
bo, Magnetic Healer, 521 10th st., Wash
lite, 7th and Olive'sts., St. Louis, Mo.

Business Motices.

ce's Alista Bouquet, or his Pet Ro

onlifier, see advertisement on another pag 23-16-25-15

A Tobacco Antidote, manufactured and sold by J. A. Helnsohn & Co., of Claveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects.

SPENCE's Positive and Negative Powders ale at this office. Price, \$100 per box, 24.1

Prof. Paine, Philadelphia, makes the Liver, Ren-vator Pills. 25 cents a box. 24-5

Dr. Price's Cream Baking Powder is, if the o ons of chemists and physicians are worthy of ac reptance, the purest and best Baking Powder ever placed in our market.

Celestial Visitants.

Our Smort. Out Not. N. J. March 2nd, 1878.
John Smort. - Our kind thread, again we thank
you for "Smort. - Our kind thread, again we thank
you for "Smort. - Our kind thread, again we thank
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have written concerning your impressive pictori
have written concerning your impressive pictori
releast, and trust they will offer of you to be sainly
their home.

Yearenally,

34.5.7 A.J. Davin.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E F Butter. ded, M.D., Syracue, N. Y.
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Of its birds with their plumage rare,
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I be les oft, pertume laden air.

I will sing of bright homes decked with beautiful

I will sing of telegish tomes decked with beautiful tasts;

Of tak brees as price as even,

Of tak brees and the conjunction as chaste as the conjunction as chaste as the conjunction and the conjunction and the conjunction are conjunction as the conjunction and the conjunction are conjunction as the conjunction and the conjunction are conjunction as the conjunction are conjunction are conjunction as the conjunction are conjunction as the conjunction are conjunction are conjunction as the conjunction are conjunction are conjunction as the conjunction are conjunction as the conjunction are conjunction are conjunction as the conjunction are conjunction are conjunction as the conjunction are conjunction are con

I will sing of the rivers of Tcuth, bright and clear, Of the treasures of Wisdom, grand; And the Fountains of Knowledge which ever appear When the soul-wants make their demand.

I will tell how we strive golden houors to gain In scaling those heights so profound; Adding treasure to treasure, we seek to attain The gems, which their summits surround.

I will sing how we bear to the children of earth
The treasures of love parnered here.
How the gems of pure soal shoughts are increased
in worth
As we them with earth's needy ones sware.

How by good deeds the soul brightly grows, I will slig,

That earth's weary ones may take cheer And join in the song till the chorus shall ring In grand echoes from sphere to sphere.

"The light from God above us Is beaming in our eyes, And aged friends who love us Are whispering from the skies; They speak in secents lender. And bid its weep no more; For, clad in robes of splendor; They tread the heavenly abore.

"They tell us of the beauty
That shines'in their bright sphere;
They teach us of our duty
To love each other here.
The darkness, earli foreaking,
Before the day flies fast,
And man, redeemed, is breaking
From errors chain at last!

The Internal Regions.

Philadelphia Times has an able article

see is soluble in literary-criticism more example that the popular bise now stached to be a proper and the see and

A Beautiful Sentiment.

oll vs. Widow Van Cott.

Catholicism and Spiritualism.

The Independent Law of Alliance, Ohio, contains the following: \(\)

Mrs. Andrew the intrasced and painting medium (of Clereland) together with her husband have (of Clereland) together with her husband have \(\)

J. R. Haines and C. C. Manfall of our city. Mrs. Andrews has given as great number of test sittings, which is a state of the control of

"Devoteonal Spiritualisms."

Congliments of Ohjor, Kensa, writes. Altow my through the Journat, to thank you a thousand times in the same and on the velic of the same of the

Musical Mediums.

Miss Kislingbury, of London, relates the follow

The place and date of a lady's birth was given to an astrologer; in Lendon, to test his ability to defineate her character. The investigator, in acknowledging the delineation, says:

"i quite admit it is some test of the truth of a trology that you can correctly describe the native to be 'graceful, beautiful, to possess above the average ability, to have golden hair, and to make friends wherever she goes."

John Hyan, Cleato, O. writes: We cannot do without the JOUNNAL; it is meat and drink. Henryd; West, Machias, Maine, writes: The JOUNNAL is the best paper published. Wm. H. Reed, Kampsville, Illi, writes: To my mind the JOUNNAL is wonderfully improved in all its department.

T. Bauman, Paradise Valley, Nevada, writes: have only just become a subscriber to your paper, but find it just the one that suits me.

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Hiream Ametin, Connellaville, Penna, writes:
I am now happy, far beyond my feeble power to
express: the converse of the converse of the converse with us. I have been a reader of the
converse with us. I have been a reader of the
JOERNAL for more than two peners: I have loved
it for its bold stand in favor of fruth and reform.

G. White, Washington, D. C., writes: Bro Lyman says in your number of March 10th, "The work of Spiritualism is confined to perfecting the

one will also produce the other."

Dr. J. G. Munscelle has sent us a friendly criticism on our remarks lately published in connection with his letter in the Journan. We append the conclusion to set him right before our readers, upon one point which we called in question. His frank expression has the ring of true

tion. His frank expression me use "me manilizes ful. He says:

"I fungati i expressed myself on the "Dector's Law" in an unequivecal manur, but you, dubte, "law in the manure, but you, dubte, in the control of the clements of the healthman of the form the property of the clements of the healthman of the mental property with a say before, there is a clear of chesta (out Spittler aliata), mostly 'travelling' from whom the people count to see forested. "Psycleags need no problem counts to se forested. "Psycleags need no problem."

tional introduction.

Dr. Hell; in his "Foot Trackmin North America," thus describes the legend of the birth of Montenum: "Long ago a woman of squisite beauty ruled over these valleys. Many sultors came from far to woo het, and brought presents came from far to woo het, and brought presents to the sulton of t

Prayer. lowing quaint illustrat fish will be read with it The following quasas and of the sight will be refed with interest:
An old farker, who was asked if in his experience prayer as ever asserted replied. "Well, shi, some prayer is nanod an' some is rippost of ow' wi rou are so for, sets a ripe this what, wen it is own with route to be referred to the wind with the referred to the referred to set one of Massas Parisa via turker, for do ele man dere was no notice took of de partition; but wen dere was no notice took of the partition; but wen

Major Forster, now in London, is suffering still from ill-health.

Hudson Tuttle's Post Office address is Berlin Heights, Ohio.

The Loudon Spiritualist says: "Dis linct signs are visible that the controversy upon Theosophy is drawing to a close." Spiritualists do not comider all communi-ations given through a medium, to be a spirit nessage oure and simple.

Dr. Monek, an excellent medium for phys-lcal manifestations, residing in London, is suffer-ing from ill health.

As false gods falter and fade before the broad gleams of science and truth, numanity, no longer enslaved, rises to its own level.

At a circle in England the most mediumistic were placed nearest the medium; the agod and infirm followed, and then the positive minds It is well to form literary circles for develop-ment, where (tests shall not be sought, but a high order of spiritual instruction.

All Gospel times have been enriched by the The London Spiritualist is devoting a

It has been well said: "If the intellect con-nected with physical manifestations is rarely of a high order, does that fact quench the trance poet-ry of Thomas Lake Harris and Lizzle Doten?

Myron Coloney, St. Louis, Mo., writes; The "Ethics of Spiritualism" commands my sincere ap-proval, and your position upon "Leaders" touches my responsive chords exactly.

The worship of the Hindoos was, no doubt, a sublime and solemn ceremony, while the Argan faith was yet in its purity in the days when the Vodas were written

redas were written.

It appears that Mr. Peebles, now in London-has been suffering severely from spain in the lungs. The Medium and Daphresk says that he does the work of several men "unsettishly and ungrudgingly."

ingly."

W. T. Lightfoot claims that for "man to be responsible, or liable to praise and blame, he should be a creature of caprice or, a creature whose actions are not the inevitable consequences of law."

of law."

While the cardinal feature of modern Spiritualism is the paramount idea taught, the object of the Lyceum is not to teach any special creed or dogma, but to naturally unfold the moral and spiritual nature of the child

gaged from two to three weeks in advance.

**H.R. Mr. 'claims: "Applying the general considerations enunciated to the question of the probable size of creatures like ourselves in other planets, we see that in Jupiter men should be much smaller, men in Mercury much larger, than men on the earth. So also with other animals."

"Haste not!—let-no thoughtless deed Mar for e'er the spirit's speed; Ponder well and, know the right, Ouward then with all thy might; However the not!—years can ne'er slone For one reckless action done."

In Vera Cruz a little girl has been as a medium, says La Ley De Amor a Her mother having died a violent deal

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AND CAMP-MEETINGS.
BY S. W, TUCKER.

ORIGINAL PIECES:

The thinkers and seers of all the ages here been laid under contribution in this Setting. Credit will be given in due time; but of dishibition is here made between what is original and what is here made between what is original and what is here made between what is original and what is here only to be a competent include, whose wide research and great rationnesses well off the flow for the task, and cruitle his darw to the highest produced the contribution of th

Science traces things back to a cosmic va-por, a shining nebula, containing the poten-cles of the universe. But what gave the cosmic vapor those potencies? Science here is mule, and only Theism can give a rational

port, a shining nebula, containing file potencies for the universe. But what gave the comic vapor those petencies? Science here in the comic vapor those petencies? Science here in the comic vapor those petencies? Science here in the property.

Do vigu say that the reply is inexplicable. Yet property is a say that the reply is inexplicable. We have the complex of the property of t

blunders.

Theism, then, is an explanation, though not a complete one, of this complex cosmos, thus bound in a mysterious unity, coupled with the now known fact of immortality. Theism assumes one added force and a new grandeur. It gathers up the facts of man's lifte, present and future, into a unity, and the property of the complete us with a theory, in the light of stood does not be correlated and uniteresting the control of the control

supplies us with a theory, in the light of which they may be correlated and under which they may be correlated and under More than this: Since the thought of God cannot but include a moral element. Theism furnishes a matter of the control of the

RECITATIONS.

Decorations.

Ope open by soil Around thee press Around the soil of the soil

He prayeth well who loveth well Both man, and bird, and beast He prayeth best who loveth best All things, both great and smal For the dear God who loveth us, He made and loveth all.

Abide With mef fast falls the eventide; The darkness seepens; Lord, with me abide! When, state falls the eventide; When, state falls the and comforts fee; swift to its close either on the same state of the same

Who like Thyself my guide and stay can be! In life and death, O Lord, abide with me!

May the love of God abide with netMay the love of God abide with you all
day and night, driving off wit thoughts, and
shedding on your solds the light of His
bedding on your solds the light of His
to guide, to comfort, and to uphold. Help
to to realee, O(God, in our inmost hearts,
that Thou and the myrinds of advanced
our every thought. May the great conviction the ever present, and may it save us
from all impurity, all error, and all wrong.
Amen.

Washington—Free (Government and Free Thought.

Writing from this Capitol City, it is fit to say a word on the close connection between a free government and liberty of thought and the connection between a free government and liberty of thought faith in one and to forward the other. The more political and personal liberty and the control of the contr

A cheering illustration of the better side of things here, is that the President of the Senate—a republican—and the Speaker of the Honse—a democrat—are heartily in union in banishing the sale of liquors from the Capitol.

continuous being; tyfat while it transfershim to a spiritual gate, it leaves him unitarity planted in all yith at sessential to his meaning the planted in all yith at sessential to his meaning the planted in all yith at sessential to his meaning the planted in all yith at sessential to his meaning the planted in all yith a sessential to his meaning the planted in a session of hear Thee by the outward sense, yet in the arms of the planted in the planted proclaims its authority within us, the feeling them there are moments when the spirit proclaims its authority within us, the feeling them there are moments when the spirit proclaims its authority within us, the feeling them there are more than the planted in the plante Spiritualism.

Ty estigator of the policy and a secondary of the polyment of t

Truth will never die; the istra will grow din, the-sun will pale bis glory, but Truth will never die; the size you, but Truth will never you. Integrity, puright-ness, honesty, love, goodness, these are all ness, honesty, love, goodness, these are all the seasons will be seen that the seasons will be seen the seasons will be seen the price of the seasons will be seen the seasons will be seasons

The ramputet ansson.

Under the above the proposed to publish a fortingisty series of Liberal Religious pamphets on the Units the Evolution, the Doctrines, the Blotes, and the Leaders of religion; on the relations of, religion to escience, to develon and constant, and on a contract of the contract of fellowship between differing minds, and as most important of all, the character as the test and essence of religion.

test and essence of religion.

The pamphica will be issued our the first and afteenth of the month. Each one will usually contain an essay or sermon, with several pages of shorter articles, news items about Liberal works, Liberal books, etc. The initial number contains a sermon by Robert Collver, which shows insures a large such

'initial number contains a sermon by Robert Collyer, which alone insures a large sale. The enterprise is in the hands of our Uni-tarian friends to whom free thought is greatly indebted for its present hold upon community. And with seehmen as Robert Collygr, Chicago; Jenkin L. L. Jones, Janes-ville: Wm. G. Gannett, St. Paul; C. W. Wendte, Ginclinnati, J. C. Learned, St. Louis, for while hime committee, assisted in the Went C. Gannett, St. Ivaul; C. W. Went C. Ginchanti, S. Llouis, for publishing committee, assisted in the Medica Containing committee, assisted in the and Geo. W. Cooke, Grandi Hyren, Mighigan, the Pamphlet Misron cannot help but prove a blessing to every reacher and we be speak for it a cordial, welcome and heavy support. The subscription—profile is \$1.50 per rear or 10 cents per number. Miss Pranses. I. Alberts in the buthless agent, and cess of the undertaking, as this lady brings to the position overy general quisification, backed by an extended acquaintance and wide experience. Her address is 50 learnborn St. Chicago.

wide experience. Her address is 50 pen-bors St., Chicago.

The Dallas Dally Herald says: "A liberal socket of fiftymembers has been formed as the result of Captain Brown's labors in this citr."

HISTORY OF

That the reader may have a clear understanding of the nature of his experiments, it should be stated that the Doctor was as Reglishman; that in London his only child, a daughter, was, many rears ago, observed to be in a decline, and that he, believing in common with the rest of the old-school medical men, that putiary affections of a serious cha

faching, to it; a great desideratum which many of the faculty, until within a few years, contended could not be found. He became deeply interested in this curious preparation, and set to work to study its nature and efta very closely. He soon became convinced that it was a presente of, as well as a remied for published on community, and an extended the second of the second of the energial of these such halfsteady used. If. Hope took presented on the breath in questioned the phylicitass connected with the send on the subject, and found that they employed the canada harder were level just their prescriptions, and that they regarded it as a creation age expect year. For all diseases of the nerve is, which pre-vailed to a venderally extended to the community of valid to a venderally extended to the community of valid to a venderally extended to the community of the valid to a venderally extended to the community of the valid of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community of the community of the com-tant of the community o

hour be could spare to the task of converting that article that a medicine that would preserve he ichild from a pre-marine grave, In the meantime, he gave her spitzel done of the Colombia I takins, and I timedishely periodiced a market improvement. Her spitze became to the colombia I takins, and I timedishely periodiced a market improvement. Her spitze became to the colombia I take a spit to become book the piace of the heetic that had glowed upon her younterance; her shattered acrees a seemed to retain their original attengin; her eye ENT, and not a pallinture of the article that nature is the hountifully applied there, and he succeeded if the house the formation of the house the formation is also one of combinations until he had despatied of finding the right one, when chanced directed him to the one which is now known as DR. H. JAMEN EXTRACT ON CANNABIS INDICA.

In a few months after using this remedy his daughte was in the best of health, and at the end of those year he took her home as sound as she was the day she cam into the world. Since then this remedy has been as

the disease entirely.

Dr. H. James' CANNABIS INDICA, on

East India Hemp, raised in Calcutta, and

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country as in India for the cure of

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IN ALL IT'S PURITY AND PERFECTION. and feel that we are entitled to tredence when we say that Dr. H. James' Cannabis Indica

will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and per-manently curion Consumption, Bronchitis and A Instead of devoting more space to the merits of this strange and wonderful plant, we remain silent, and let it speak for itself through other lips than ours, believ-ing that those who have solered most can better tell the

ry, as the following extracts from letters cerbarim Feb. 10, 1878.

LANGEGER 50, AND ADDRESS AND A

The Opinion of a Physician.

The Opinion of a Physician.
Gavos, Pexisor, Mo, Nov. 18, 187.

Mastr. Credded: d Cu.
Gavranava: I must have more of your invaled
Gavranava: I must have more of your invaled
as the cost of delivery is too high to individuals. I
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the Cost of delivery is too high to individuals. I
victor to using the CANNARIB RIDIO, A I had use
BUMPTION: I had also consulted the most emit
physicians in the contarty, and all no negrous
differ he beggs to improve in health until Negger
thin as short well. HENNIX WIMBRIEN, MI HENRY W. KIMBERLY, M.D.

What the Clergy say.

WHAT GET CHETKY SHY.

ST. JOHN'S COLLEGE,

ST. JOHN'S COLLEGE,

Gradience.—The Right Rev. Abbot of St. Viscent's

College, R., has recommended to us your Canada's faCollege, R., has recommended to us your Canada's fathese, remedies is greatly, we said off riselys bottley.

We bring to the same religious community as the

High Rev. Business trimens, and hope you will seed

to the same while of Review of the St. ALEXTUS EDLEBHOCK.

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DREP RIVER, POWESHICK, 19WA.

oner RUMB, POWESHICK, IOWA

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my paper; I know all shout the Cannote Indigs. This
run years got in cared my daughter of the Authlib; shten years got in cared my daughter of the Authlib; shand I used to keep the medicine on hand to seconondamy friends. I have taken a coldinately, and as I am

me a \$9 box of your medicine.

JACOB TROUTE

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ACOD

THERE IS NOT A SINGLE SYMPTOM OF CONSUMPTION.

that it does not at once take hold of and disalpate. Night sweats, possishiese, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the ings, sore threat, chilly sensations, masses at the ston-ach, fascine of the bowles and wasting away of the muscles—all these afflictions disappear after using this

maches—all three affictions was present of the case of all aerosa creaming. The CANASHE INDICA is the most potent vegeta be agent ever discovered for the case of all aerosa sufferings, among acces and irregularaties. Nervomanes very froquestly terminated in consumptions, and when very froquestly terminated in consumptions, and when the consumption of each of the case of the c

WHAT ARE THE EXACT VIRTUES OF CAN-NARIS INDICAT

MASIS INDICA?

Many propies this specimen, and here is the specimen of given by mineral chemists and physicians in, ill it the beat corriers over discourage and propies of the propies of the parties of collection of the parties of the part

There is no other medical preparation in the world for goal this ground this g

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ire was to perfect a simple course of re e. The grand combination dislodge any physical or hree remedies will distong-vil; and will do more than m

EXCELSIOR OINTMENT OF ANDIA piled outwardly to the chest, and dentates as a ant and paintess substitute for the horturing and accounterfuriants that are prescribed in the old-ice; used alone, it is a never-fauling remedy for mattless, Neuralgia, and other diseases which as-the muscless, while the PULIFYTING and REGU-

k the muscles, while the Pulsar I.
TING PILES are a covereign remedy for
DYSPEPSIA AND CONSTIPATION.

The pulsar was to be reminded of the fact that

CONTENTED 1 the fountile based of all diseases we intention. Common sense theches us that a part of the content payment (the francism), and as morely at the real is sent that of the content of the cont

Gruth Gears no Mask, Bows at no Human Shrine, Seeks neither Place ngr Applause: She only Asks a Hearing.

VOL. XXIV.

JNO. C. BUNDY, EDITOR.

CHICAGO, APRIL 13, 1878.

SINGLE COPIES EIGHT CENTS.

THE ROSTRUM.

CORA L. V. RICHMOND

CONTROLLED BY OUINA. Delivered to the Chicago Progressive

Lyceum, on the 30th Anniversary of Modern Spiritualism.

ed Expressly for the Religio Philos

On thou Infinite Parent, thou all-pervading, all wise Spirit, to whom'see ever turn as to a kindly father and gentle mother, for love and Junkago! Thou art in visibles—but the outward spine. Thou art offereredved by the external vision, but they universe is pervaded by thy presence, and everywhere they have is manifeeded. With what perfect has been supported by the presence, and everywhere they have in smalled and they have the support of the property of the property of the law of they—shed their fragmace for the air because of thy life. The stars move in their places in response to the law of life—shed their fragmace for the air because of the life, and they have been supported by the presence of the star because of the law of life—shed for the law of life—special course; not one world ceases in its active labot forevermore. The soul of man, responsive to fife, seeks forever knowledge of thee, and even little children learn to lisp thy name when they are singlifyed the loys of fite Summer time.

Oh may our souls be as glad as nature, Oh may our souls be as glad as nature,

thy name when they are singlings of the gys of the Summer time.

Oh may our souls be as glad as nature, as Joyous as the asthem of the trees, as the singling of birds, and the music of the waters! May they learn to praise there in every deed and word of life, scattering thoughts and loving actions until the whole offul shall be as beautiful to man as is the earth beautiful for harder! The sects of thought shall be as beautiful to man as is the earth beautiful for harder? The sects of thought charged to blossoms of love, peace and partity, and even as the flowers learn to praise thy loving nature by their blooming, and their seed time and harvest, so may souls learn to praise God in daily thought of love, in kindly actions, until the whole world its linked together by the chains, of affection. Let all even to thee as liftle children! Let us be fed at the fountains of knowledge! Let the visions of the immortal life open to the inimit! Let death and all fear cases to exist! Let the mind be awayed by the essence of immortal love!

This day, upon thy shrine, kindle the fires of truth, as in ancient days upon the altars of past time. May all thy children feel thy May those who, worship here those afar off remember that ministering those afar off remember that minist spirits attend them, abiding angels v over them; that for every deed of life th !nevitable record upon the human s Oh! may those deeds be of the whitene May the thoughts be of purity, when death takes away the outward which is the body, the soul shall stand mass, which is the body, the soul shall stand clothed with bright raiment of loving deeds, that all earthly life may be glorious in the home of the spirits. Prepare all, even as these little ones, who enter the kingdom of of heaven, which is thy love forevermore. ven, which is thy love fo

Dear children of large and small-gre

you have said more for yourselves [Allud-ing to the Lyceum exercises which had just taken place.] than I can say for you. To day Modern Spritualism is thirty years old; to-day, however, the lyceum itself numbers to-day, nowever, the lyceum itself numbers thousands of years of growth; but spiritual thoughts, spirit-life, spirit vision and spirit-ual inspiration, gave to you the lyceum. In another world than this, where all little children go who pass from earth, where all people go who have passed through death, the lyceum was founded. The method of teaching them is like yours, but much more perfect; the method of thought there is like yours, but much finer; and all instruction, her it be of large or small children, in ther it be of large or small children, is that which you have a feeble knowl-tof, to-day. All spirits of children and wn-people are in groups, families and so-les. All are named as your groups are, r some form of nature—the roses, illies, r. The first thing needful is or low that when the seed is plante

prepare for the harvest. You know that when you see the blossoms on the trees in the Spring time, you must not molest them, because the fruit will be there, and you will be glad to have it in the Autumn days when the little seeds of thought are planted when the little seeds of thought are planted in your minds, you have to keep still and learn to grow; and when things are said that you do not understand, you have to walt, and by and by they will grow plainer to your thoughts and mind, as you become larger; and you cannot expect to have flow ers and fruits before they have had time to complete their growth

to complete their growth.
To-day we are here to celebrate this great
annive/sary; there are thousands of people
to-day in the world assembled to rejoice
with us. They do not number, perhaps, the
great and powerful of earth; they are not
seen in halls-of legislation and churches; they are not found among those who power; but, little children, their fa they are not found among those who have power; but, little children, their friends and parenta, everywhere meet—to celebrate what? The knowledge of the growth of the spirit over death to life, that is over the beyond, so when you say in the present life that death has called them,—your mother, father, sister, brother, or friend—they are born when they die, and in the spirit land they are received with gladness. And this is taught you here, and the lesson that you are to learn—in not role is ad. The body dies as a worn-out garment, or something you must gait not to feel said. The body dies as a worn-out garment, or something you must gait for them, and make them as perfect as you can. Don't make them imperfect by too great labor to attain knowledge, nor too great it dudgence in carthly appetites, but when the spirit leaves the body, remember that body is no longer useful. The spirit hagoes in spirit ileaves the fath. The point is also more adapted to its use.

NOTHING SAD IN BOXIII. en, their friends

ful. The spirit hagone in spirit-life, better, finer, and more adapted to its use.

NOTHING SAD IN DEATH.

All lycems assemble to greet the friends and spirits of children, and those of older growth who enter spirit-life. I would lay be the spirits of the spiri

back by mourning—those in spirit-life.

ORDER NEZESARY.

First, then, I see in your lyceum, and in
assemblages of people here, that you must
think of order. That you must know that
you cannot always do without silence; must
have all things in their proper time and
place. In the Summer time you can go into e. In the Summer time you can go into fields, and can gather flowers; can run at the woods, where all your desire for sout the woods, where an your desire for y and happiness, will be given. When ere in the lyceum, you are to learn, that you may form-thoughts that shall grow y and by into good deeds, becoming better ten and women. Good little children shall by and by into good uses a mean and women. Good sittle children shall learn things that are only necessary, that they may foot weary in body, and while the ningla request, the charge for the same and the same are a transplanted by feeling tossed about. I have seen flowers nod their heads in the summer time when the breezes away by them. This is to strengthen. their heads in the summer 'time when the becreas weep by them. This is to strength-enthe stem of the flower. So are the move-ments needful to vitalize the limbo, that 'you may have strength. All must be done in order. So the mind is to be trained to grow, and when required to learn some-thing, it is that the mind may also expand that your memory, may be strengthened.

THE LYCEUM IN THE SPIRIT-WORLD In the lyceum to-day above-you, the spirit children went through the same movements corresponding to yours, each group having a corresponding name to yours; having guar-dians and assistants like yours; having all things like yours, except there was perfect

order, perfect harmony and perfect arrange-ment; the groups arranged according to growth of thought, the smaller not always representing the least though; the least thought was sometimes found in the larger groups, because the mind must be gauged and I see you have it so, only not perfect By and by, each vacancy will be alled, be se you must bring some little children cause you must bring some little children and their parents with you to the lyceum, so they, too, will understand, what it is to be here. I call your special attention to this, because every child does not have oppor-tunity of knowing these grand things; of course learning these things, is better than the method of teaching in schools; the body and mind are both guarded, and you taught not to fear God, but love him.

and mind are both guardel, and you are taught not to fear Gol, but love him. The basis of truth, is in the thought that Gol is love. All spirits, and angels must love each other before they can attain perfect growth. Let love bind you togother, which, in a wider sense, bind you to gought and you groups in Spirit-life.

I could sense the sense of the laws of the laws of the sense LOVE AND ORDER

is all recollected.

DOF AND ORDER.

The best way to form a basis for this growth, is, farst, that you shall be loving, because love is like the sunshine in the world. It is sunshine that makes the flowers grow; and it is sunshine that makes the flowers grow; the forthought to expand. After love, you must have order, because there is a time for everything to be done, and in the livesing each one can learn to grow. After flowers, when in the woods, you can, run; here you must walk carefully; you are too crowded in a room, for all to run. When here you cannot speak lives and the property of space there for fun, and the little blird may answer you from the tree; but here you must speak lower, because the room is full of people, and if all the children were to shout loudly, you would fill the lighce with too myer's quale. That sound would be harsh. ADAPT YOURSELVES TO CIRCUMSTANCES

would be hareh.

ADAPY YOUNGHAYS TO CHRCUMSTANCES.

You must learn always to adapt yourself to the place you, are in. "When entering a sick room, you must keep quiet and move softly. When in the woods, you can make a loud noise, and in the fields, race over the ground. When going into the, school-room, you must move quietly without making-noise, because order is necessary there. By this you understand that each little child must learn, as well as larger children, to do every the second of the second o

13. 1878.
Imake a loud noise, for then you would make discord. Each member of the lyceum is like a note of music set to words, each has like a note of music set to words, each has like a note of music set to words, each has like a ginal is given (libe-bell tap, you pust move in harmony with the lesson—changing, but still in order, keeping perfect time and perfect music, as the flowers do when the winds weep over them; thus it is in harmony of spirit-life, and children meet there in response to a signal from their leader or guide; they then move together in very motion makes music, and the whole assemblage of the lyceum is as a song sung, or the air that makes music, and the whole assemblage of the lyceum is as a song sung, or the air that makes music, and the whole assemblage of the lyceum is as a song sung, or the air that makes music sult vibrations, then the subject of the life who will hands as you do think them deal? They don't labor with hands as you do though each child must have speaching to do—some little thing to keep in order. But in our world they come mear to some child or person on earth, and keep in order. But in our world they come near to some child or person on earth, and plant a little thought of love, and tear up the weeds growing there. WEEDS AND FLOWER

WEEDS AND FLOWERS.

Do you know what weeds in the mind are? Can any body answer? [Response from-attitle child: FEvil thoughts."] And they passions, anger and any little hatreds which you show each other, any weeds, and spirit childeen strive to take away these weeds and plant the flowers of love there.

Do you know what flowers in the mind

JDo you know what flowers in the mind, are? [Response by a little girl: "Pure thoughts." By another: "Loving thoughts." By another: "Loving thoughts." By another was those to the search of the searc

the theoges may not great-desires.

If I show you a mountain, what would it mean? [Response—'Aspiration,'] Thit is very good. If would mean high thoughts, the sare pure, and of it inted with thoughts that sare pure, and of it inted with the anish rays, they would be loving also. All of these symbols are shown in a pirit-life, because the substances of the Spirife.

world is more easily model. You cannot in your world have downers without bring, in them with you from some earthly garden. But when I teach, and desire a lower. I think about I, and all my cilid en car see my thoughts, and they' know what! I wish to say, because they know when the world with the wore world with the world with the world with the world with the wor groups, twelve is the principal number, be groups, tweive is the principal number, be-cause that is a haringonious number, repre-senting the spheres. There will be twelve in each group, each striving to grow, and because the lyceum makes each flower grow, will not all wish to be there? And just as you are good and kind, so it will show the results of these teachings to earthly and spirit friends. spirit friends.

OUINA'S HOME.

as you are good and kind, so it will show the results of these teachings to earthly and spirit friends.

If you could come to my world in dreams (for spifits can visit different lands in dreams) will take you to our tyceum theref. I will show you how the children are taught; then you can tell your father, mother and leaders of the lyceum what you saw in your dream of Ouiga's world, and how the children are taught; then you can tell your father, mother and leaders of the lyceum what you saw in your dream of Ouiga's world, and how the children are taught, with flowers, bitals, fountains and treys, and all living binage, that they have aspirations, and, these dy around fluen like the bright wings of birds, and laughter sounds like the rippling waters, accoppanied by, Joy and mittal; it sounds like the flowing billows upon the shere, and waves of light are made to move in harmony with their thoughts, thus keeping lime to the muste of their spuis. All this I will show you, and tell you what we do in the Jecum III and the showing the light of the l by all art and symbols of religion, music and sumshine and the voices of children. We shall have lyceums convened every day in the year, and every day will be a Sabbatty day. We shall have teacliers, young and old, and leaders young and old, and will the property of th

now because of Spiritualism, than because of any other living thing. We do not make load noise, no great display, no rearing of a connon-noising teleproclaim, it, but the sound gols around the world, and angels best the voices that flow in thanksgiving for this glorious day.

"Will soois little boy or girt give me a subject for a poem? [A little girl responded, "Light," and a little boy, the "Tea Ross," which were accepted.]

IMPROVISED POEM.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

System of Moval Philosophy.*

By Hodos Patist.

THE TENDINGTO-CUTIJATION

has been to place greater and grasper asleguards around the rights of the individual, assuring him safety of person and property, and freedom of thought. To do this individual from encroachments, giving hits, liberty to.do. as heeplesses at his own costs, so far as had ose not interfere with similar fights of others. In the Bisited States it has been held all amarin, that the best governagent was that which governed least; in other words, which allowed the greater liberty to the individual and the limit of the purpose of mutual and the state of the

anceled.

If a man will injure others, he should be confined where cannot do so, and surrounded by the best educational fluences, and not allowed freedom until it is apparent has met with a reformation.

he a mean and a superior decision with the apparent he has med with a reformation.

EROCATION.

As calcuston lies at the basis of progress; it is of vital importance that every individual become educated. This is a matter in which all are equally interested, and it bear the progress of the control of the progress of

and hence if he will not educate it himself, he must be compelled to do F.M.I.T RELATIONS.

In this field like all the family relations, out of which society itself originally report to the control of the control of

maetres, that society is under the conganion to increment a town rights are also involved. Experience physics but cirillation and purest morality are cultivated best by family. Around the shall cluster the besituides of low, needship, and lofty sapiration. Monogamie marriage fides and ensoleds, and by it the general are compelled atton. The daity of the parent plainty is to care for and catch hic children, and only when he falls to do so unthe pressure of circumstances he cannot control, is littled in casting the burden on society. As this conceptor, and the control of the control of

The mistake committed, which renders the objections of Innovators pictuible, is placing as and komman in a mengal relation before the law, years.

of marigae by the club, as illustrated by the Austrain, and the creation by public opinion, another-scale of an early age, of a different code of morality for man than woman.

unequal relation before the law, a peem control of marginge by the circh, as flustrated by the church in the control of marginge by the circh, as flustrated by the church as for marging to the circh as the control of the control of the circh as a counter current in favor of central moments.

Against the general tendency towards individualization, recently there has set a counter current in favor of central continually into notice.

It would place all the railroads, telegraphs, causis, banks, etc., in the Agadast of the general government, which expresses society in his most concrete form. This centralization is correct in Agriculpt, should not rest to a form the control of the control of

CHAPTER XII.

CHAPTER XII.

THO TIGHT OF GOVERNMENT.

The rights of government are based on eternal justice. If it be said it rests on the consent of the governed, then this must mean that the governed consent to the require. It is the said it is the said that the control of the governed that must mean that the governed consent to the require that the minority. But the minority may be in the right and there may be such an occurrence as a slage man standing on justice opposed to a whole realm. It is not correct to say government is based on the free consent of the governed, for it is not, more than the right to the consent of the governed, for it is not, more than the right to consent of the governed, for it is not, more than the right to consent of the governed, for it is not, more than the right to consent of the consent of the consent of the tower feetulies.

Those who make repressive laws necessary, and are controlled by them, never have consented to such laws and would not had they been given the choice. The entire criminal class rebel against government, and would annual all repressive laws, so far as they are concerned. That the community have as deduced, and their decision is directly against the wisher of the class they seek to govern. It is the same under all cornes of government, and would receive the control of the control

To be Continued.

The violinist who took great trouble to procure some pieces of as old violin to mend his own, assigned as the years had alsered the quality and susceptibility of the word. It is certainly so with the human spirit which has withreated to the harmon's or discord of life. The effect be-comes lasting and permanent. It takes on in itself the form of the affection, passions, purpose, which the form of the affections, passions, purposes, which have most powerfully and continuously played upon it.—Rec L. P. Mercer.

L.P. Mercer.

Who thinks of the soul as a substantial organic form which has the laws of its own health and growth writers in its organic constitution? Jad at 6s, however, see we shall find out to our cost, if we violate the laws of its life. Thought can no more begiven separate from a substantial form, than sight separate from is form; which is the eye; see the serious of the substantial form, than sight separate from is form; which is the deep seeing from the which is the eye. Affections and thoughts are the results lift an arreless of spiritual functions; and experiment body; and it is just as real as the natural body can be, and just as functional—Bid.

THE LIFE AND WRITINGS.

SELDEN J. FINNEY: HUDSON TUTTLE AND GILES B. STEBBINS.

I CONTINUED.

Manifestations similar, and sometimes exactly allke, have often occurred simultaneously in wheley-separated districts, and in the presence of persons who had never before heard of them. But in no case known to me have before heard of them. But in no case known to me have before heard of them. But in no case known to me have before heard of them. But in no case known to me have been becomes do not wait for us ig infer their origin and obtect, but directly define and defend liemssteve. They do not, like fices of the unsentient world, allow us to speculiate ere they clearly declare their source. Some persons, the control of the spirituality of their origin was an inference from the certain mysterious plen source. The course induction would necessarily be one method of reasoning in duction would necessarily be one method of reasoning in the case but before this is possible, the facts announce their own character in terms—in definitive human language. This fact had been urenousled by a depositive the control of the spirituality of their origin was an inference that the fact a saily and the prostream of the case but before this is possible, the facts announce their own character in the fact a saily and the prostream of the case but before the spiritual the service of the case in the case in the spiritual origin, which can be the case in the case in the spiritual case in the spiritual origin with the countraine or contact of any person still in the signs of human identity, and in a manner often which can be the spiritual new sent settled the spiritual new sent settled by the spiritual

an evidence-of that "great Lee Mapan" which is the Spirit of the world and the Providence of souls? If coie study this Spiritial movement as it has traversed the centuries, he will find that the breaks out alrough the centuries, he will find that the breaks out alrough the same of some waiting son of man. It soores all system of theology and parispredence allies. It never came, in its great moments of awakening, through the organized channels of "religious institutions." On the contrary, it departs the temples of all sations and sects as soon as it is easier to be suffered to the same of church building. The great structes of Greece became untrustworthy and finally silent when kings and emperors became their Strons, and sought to president them to their own agained instance, on that of their great inspiration of the same of the structure of the same of the s

MICHIGAN CONVENTION OF SPIRITUALISTS

AND LIBERALISTS.

Held at Union Hall, Kalamazoo, March 21st, 22nd, 23rd and 24th, 1878.

Held at Union Halls, Kalamakaco, Marth 21st, 22nd, 22nd and 24th, 1878.

Convention called to order by A. B. Spinney, of Detroit, president in the chair, who made a brief open Troit, president in the chair, who made a brief open Troit, president in the chair, who made a brief open Troit, president in the chair, who made a brief open Troit, and the second troit of the chair who made a brief open troit, and the second troit of the chair who had been also and the several other speakers had been constantly at work, among whom we name Dr. J. L. York and Mrs. R. Shep, and, both well qualified to edit yand interest an audit gentleman, but fine musician.

Thursday Exenting—Was entirely devoted to the inc. Andrus delivering a very able address in their behalf at its close, G. W. Winneys, asked the control., Who killed our Lyceuma, God or the Devil? Seedeb Frazier it tale close, G. W. Winneys, asked the control., Who killed our Lyceuma God or the Devil? Seedeb Frazier it tale close, G. W. Winneys, asked the control., Who killed our Lyceuma God or the Devil? Seedeb Frazier it tale close, G. W. Winneys, asked the control., Who killed our Lyceuma God or the Devil? Seedeb Frazier it tale close, G. W. Winneys, asked the control., Who killed our Lyceuma God or the Devil? Seedeb Frazier Lariness.

Friday Morning—Conference for one half hour, for Chair appointed the following as committee on Lyceuma Williams and Chair appointed the following as committee on Lyceuma Williams and Chair appointed the following as committee on Lyceuma was a committee on Lyceuma was a consistent of the control of the Chair appointed the following as committee on Lyceuma was a com

art has long since races now.

art has long since races now.

Illa children.

and the content of the man in the content of the co

ed to fill the position. Mrs. M. E. French, of Rockford, their gave a very interesting locture; the first upon the Staturday Evening—Dr. J. L. York made one of the Staturday Evening—Dr. J. L. York made one of the best speeches of the cohvention, indering from the appearance of the audience. His subject: The Thyself and the staturday Evening—Dr. J. L. York made one of the their position of the staturday Evening—Dr. J. L. York made one of the forward of tips and space. To say that he is a power number of politic in his discourse, we should fall both for want of tips and space. To say that he is a power titlad, round, some, and bedieds is sendowed with a complex of the status of the



Bright Oulna, sweet Oulna, spirit of purest

spheres, Soothing words of love thou speakest, uch as sages, prophets, seers, Give to cheer the souls of weakest.

Wandering where the flowers are brightest.
Where the sweet perfumes are blending.
By the streams where hearts are lightest.
Where pure joys are never ending.

Fairest gems thou bring at to grace All our lives forevermore, If the well-lit path we trace To thy bright and shining shore.

Weaving round our hearts a spell Which shall make us ever true; Leaving there pure thoughts to dwell, Drawing nearer unto you.

Making life a sunny hour.
Filled with joy and sweetest peace.
Winning with a subtile power.
Thus from care our souls release.

Stringing pebbles, pure and white,

Here to place within our hand,
Glistening in the dawning light
Shed from your bright Summer

Shed from your property of yours, Guiding little tender feet, and a lasting joy secures As their souls in union meet.

—Z. M/Church.

Pleasant Words.

Little children, have you ever thought how much good a kind and pleasant word may be a seen as a

ed in stilles.

There is another thought I would like to impress upon your plastic minds: that the good Eather, through nature and his angood Father, through nature and his angels, is ever apacking to you in language of love. It spoke to us all the other morning in inspiring beauty. The trees were hung with dew-drops, and the rising sun shone in resplendent brightness upon them. Every branch sparkled, as it were, with diamonds of gold and sliver. The trees that mobstiff were God's living words to his children. How this sweet language moved our leastful from the words unique that the word in the warm sunshine, in the sweet flowers that are now blossoming under my windows, in the falling rain, in the dancing brooklets, in the robbit's song that greets me as I write.

as I write.

Little children, listen to the voices of the good angels who guard you on every hand. They do not ask you to leave your play, nor hush your. merry laughter; you need not leaves the dower past to seek amid the gloom and shadows of life your heavenly Pather and his beloved angels, for they dwell not in gloom and shadows.

Beloved children, the world is full of homseick, heart-sick, weary wanderers, bespected, and so many refuse to enter into his sheltering fold.

If. N. G. BUTTS.

H. N. G. BUTTS.

Letter From a Little Boy.

Mr. Epiron: - You don't know who I am, do you? No, you could not guess in all'day. I go to 150k-place sometimes. I know Ouina, and I am so very glad there is a department in your paper for the children. I know you cannot guess who I am, so I must tell you. I am a spirit, and 'my name is Prince Royal.

tell you. I am-a spirit, and 'my nāme la Prince Rôyal.

When I come to earth, they call me Roy, because my mamma does. I will be five years old in June, My little Weewee is very little. He will only be four when I am five; he is my little brother. Ror is my feeder; She tells me to say her right name is Au-rora.

She can say the say and mamma on earth, and I have a papa and mamma on earth, and a little slater not two years old. Her name is Mary Salome. Sometimes my mamma calls her darling Dot.

My Roro thinks, I better not tell any more mow for mammake write, but she tells me I may say more to you about my spirit time at another time. I mean what I have said now, for-all the little girls and boys who read your paper, and my Roro says if you will give me a corner now and then in your paper, the children may ake me questions and I will roply, New I will say what my little sister Salomé says, "My bye."
PRINTON ROYAL

We have just received a nicely printed pamphlet of thirty-two pages, containing four inforesting lectures delivered by Mrs. Cora L. V. Hiehmond, of Chlesgo, and several pages of miscellaneous matter, published by the RELIGIO-PRILLOS-PRILL

GAZELLE: A TALE OF THE GREAT REBEL-LION, and other poems; By Emma Tuttle; pp 194: Lee & Shepherd. For sale by the Religio-Philosoffical Publishing House, wholesale and retail.

Princesomeral. Principals Horar, wholesale Princesomeral. Principals is sweet measure, adds the excellence of a febrarming story. This mais of Mrs. Tuttle's verse is appreciate the true lyric spirit such as had which sank but the store of Greecel, though the golden lips of the Immortal Sapho. It is not a form of the Harden of the Grape Islands down Lake Frie; the visit to Niagara; the wreck on Ontario; the panorament of the Harden of the Grape Islands down Lake Frie; the visit to Niagara; the wreck on Ontario; the panorament of Mr. Washington, all charmingly interwoven is a background for the story. A fine-thing delightful dream, comes the battle. Some thrillingly descriptive verse occurs in the pages which descript the life of the form of the battle.

before the battle:

There was slience in the ranks; but afar upon the gand the neighbour of the war horse, and the officient the neighbour of the war horse, and the officient the willing hands.

After the battle:

I came to where the earful charge had been reDeath held his victims always; some plack, some convulied, when their cases need to their,

when their cases needed their, when their cases needed their.

ss when their cause needed their efforts most.
Oh! then I sensed most fearfully what victory had

cost,
And that though we had richly gained, God's other side had lost;
For we were all his children doing each the best he

working out his owd appointment, high or low, in one great plan.
In one great plan.
The furious gavairy had swept over the bloody place, and fron foot prints might be seen on, many a gatherity face.
And gatherity face.
The great plant, as they rushed to crush a flying foot.

Then followed the artillery, drawn by its score of horses,
Rolling its ponderous wheels upon the groaning med and corses.

Rolling if ponderous wheels upon the groaning Ending on an a lengthened pany by one resisting Ending on the state of the state of the passes of t

kindly state.

In the wreck of battle he finds the brother of Gazelle and meets Gazelle herself, or Gazelle and meets Gazelle herself, quistley took to quote would be to spoil. The episodes of the "teamster" and "Hanging of the spy, are finished petures, or the ground the property of t

ognized, because so changed.

But trancedly I saw the priest.

Perform the sacred Hees.

The dark of all earth's nights.

Low her head for, oh, no your head.

Law on all the all earth's nights.

Law on all the called the dark of all earth's door,

All the allow is the night of all earth's nights.

He lectures on prison life and They gave me cheer
As I talked in my simple way,
Like a child come home to his friends
most dear

After a weary stay.

And this is the way he learned that Gazelle was there:

A state of the sta

Lord Oakland is killed by a madened op-ment in debate, and Gazelle is again free.

This poem is one of the finest lyrics that has appeared for many years. It is replete that has appeared for many years and to a basis of the philosophy for the philosophy for the philosophy for the philosophy for exputate asylings, and observations of passing events.

The Popular Science Monthly Supplement for April. (D. Appleton & Co., New York City) Contents: Equality, by Matthew Arallel & Tollemacher; Spontaneous generation; a Last Word, by Prof. Tyndall; The Definition of Life, by Claude Bernard; Incident Content of the Content of the

Thomss ractung. W. B. Lust, B. Standay Beening—Was occupied by Susie M. Johnson, Who took for her subject:—
"Sentiment and Science, prime factors of Religiour" this she handled in a masterity way. She possesses a fine, physical constitu-

tion, such an one as would naturally developan an enter the control of the temper
and co-laborer, lishop A. Beals, for the acceptation are tendered to our worthy Brother and
co-laborer, lishop A. Beals, for the acceptation are tendered to our worthy Brother and
co-laborer, lishop A. Beals, for the acceptain to the proof of Kalamano, who have
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and the control of th

authencetary be appointed; motion prevailed elected vice-prevailed, and Mr. L. E. Balley, "assistant-secretary."

For the term of seven format, we have been continually associated in the work where the work of the seven format was been continually associated in the work where the wine been absent but from one consensation meeting never convened, or whose continually, that a larger, better or more successful meeting never convened, or whose of a more healthful, hopeful prospect, for a future upbulled growth of a more healthful, hopeful prospect, which hereoferth known as Spiritualists and Lib-proper culture and education of ut revents in a society hereoferth known as Spiritualists and Lib-proper culture and education of our youth. Not yet is this all, ortholox projudice and work of the sevents of

ms of Interest—Gems of Wit and Wisdo

"He will coup, he will come, 'she said, And her breath was like the South, And the sun lay on her head, And the morning round her mouth; And the morning round her mouth; And she smilled across the sea in her girhood's surety.

In her girhood's surety,

"And because October holds
More spring time than the spring.
And because all harvest folds
Both the bud and blossoming.
He shall find my patience sweet,
And my unvowed faith complete.

[Harpers.

BIRDIE, a little five year old, assisting her mother for the first time to prepare peaches, asked, "Shall I bone them, mamma?"

asked, "Shall I bone them, mamma?"
ACCULARY knowledge, expressed in the general term, science, is the true savior of mankind—Tuttle.
Every, Spiritual Teacher, then, should earn his own living by his personal exertions, and it should be part of our plan to introduce an industrial movement, whereby boys and artists would be taught, even while race of life. Instead of making them independent, modern education renders mankind dependent.

pendent, modern education renders mankind dependent.

THE GREAT CONQUEST.—The mailed warrenders are to the conduction of the render of the ren

The state of the s

so one with the other.—cotelle.

Full-EMINISTY, "character' should be rethe whole many and hot be used as an
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ability may be hidden from the eyes of men.
that may be hidden from the eyes of men.
and the should be a should be a medium
without power, upless fits be for harm, of
any and an drags down to his own
il level the grandest truth that ever
smill be a should be a should be a
and the should be a himself, and his medmanifestations, partaking of his own
and theirs, are only potent for estimtithe medium who cultivages his better
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tes, who nourishes in heart the highest
admixture of selfahanses to mar tip beau;
admixture of selfahanses to mar tip beau;
admixture of selfahanses to mar tip beau;

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BY REV. SAMUEL WATSON, D. D.

e trial.

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Extract from the Introduction

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not less time to refer the start of the control

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Chicago, III

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CRICAGO, ILL., APRIL 18, 1978.

Attack on Spiritualism, by Rev. Arthur Edwards.

Attack on Spiritualism, by Rev. Arthur Edwards.

The Rev. Arthur Edwards, editor of the Northeestern Christials Advecate, Woods, seem to be on on those conveniently organization of the convenient of the convenience of the convenience of the convenience of the seem to be one of their vigorous wills. Mr. Edwards, not wishing or willing that our facis should be true, is fully determined to believe that all the accumulated spiritual phenomena of the less thirty years, in which after making the proper discount for what is fraudulent and unsatisfactory, a large residuum of perfectly, well attested occurrences is found by all candid investigators, are nothing but tricks and unsatisfactory, a large residuum of perfectly, well attested occurrences is found by all candid investigators, are nothing but tricks and the convenience of the capture o

how the "trick" is done@but he knows it is a trick, and of course the public will take his word for it; for he says, (i) "There are many ways of Appearing to write on the in-side of a double slate;" and (2) "The trick can be performed in any one of several wars; and our correspondent, when he learns the vary simple methods, will wonder that he was ever puzzled."

was ever puzzled."

This is all the light that the reverend gen mis is all the light that the reverend gen-tleman vouchsafes as yet to give us upon the subject of slate writing but he has it all in his head, and no rut is too hard for him to crack. For instance, take these nuts out of many similar ones, and let us see how he will crack them.

of many similar ones, and let us see how in will crack them.
From an article written by Alfred R. WalFrom an article written by Alfred R. WalDelbalded In the London Speciator, and republished in the Englancy-Particion processor and
JOHNALO, GAL THI, 1877, we give the following abstract: preparations being ready,
R. Monck algade Mr. Wallace to name any
word he wishled written on the slate, when
he named the word '160," and requested to
have duritten alength wise of the slate and
have duritten alength wise of the slate on the
written was head on the slate; after which
have until the word on the slate; after which
have until the slate and found the word as
requested written thereon perfectly legitile. sted written thereon perfectly legit of. Wallace closes the lowing summary:—

illowing summary:

The essential features of this experiment

The chart in year cleaned and tied up the

that in year cleaned and tied up the

max that they never went out of my sight

a moment, and that I named the word

be written and the manner of writing it

she witten and the manner of writing it

as it was a second of the company of the company

as it is not to be placed upon

an air, etc.

rere these face are these face interpretation is to be place.

I am, sir, etc.,

ALFRED R. WALLACE."

whose word will or are are ALFRED R. WALLACE:
Again, Tepe Sargent, whose word will disdoubtedly go as far with most people; and
were with many Methodists, where honesty,
candor, discriminating judgment and intelligene case coolcored, as Mr. Zelward's, states
in substance, the following facts of his percoal experience over his low wingstaure in
an article to the Boston Transcripf, regulliabed in the 20rmax, Xov. 26, 1571.

shed in the JOURNAL, NOV. Sid, 1877.
Mr. Sargent purchased a 'wee what inclosed in covers, on which, while lying on the able in plain sight and near far. Sargent's arm, Mr. Wattins put a crumb of slate-plain on one of the surfaces of the slate, and esseath the cover, then told Mr. Sargent to cold. It out at a rarm length, which he fild, fleer first satisfying himself there was no work of the slate and the watter of the slate and the watter of the slate and the watter had not covered to the slate and the Wattin had not covered to the slate and the watter of the slate wines were written one from his fastle. Wines were written one from his fastle.

name had been both unwrittén and unspoken by Mr. Sargent. We now quote Mr. Sargent's own languagéet and the sargent's own languagéet and wiped their dry, "saw the medium
slates, and then placing the other slate on
top of it. I held the two, thus joined, out at
arm's length in my left band. In a moment
slates, and then placing the other slate on
top of it. I held the two, thus joined, out at
arm's length in my left band. In a moment
seconds the medium said, "Finished, and,
taking one slate from the other. I saw one
slde filled with a message containing fiftydrecessed brother off by the name of my
"Now, if any of my readyfs! can explain
these phenomen, so direct-explicit and unequivocal, by any theory excluding that of
force, working intelligently on a material
substance, I shall be pleased to be enlightened."

substance, I shall be pleased to be enlightand."

A well known genleiman bought two new
states, bord corresponding the through
the frames on the four sides of the of the
through the frames on the four sides of the of the
through the control of the control
to the body the control of the control
the bods and tied them firmly together at
the bods and tied them firmly together at
the four sides: on medium or possible confederate being present at the operation.
These slates he took to Watkins, but-did,
not once let then pass out of his possession.
Not for an instant did he lose sight of them.
The strings were untouched. The fundium
were saw the insides of the slates, yet both
sides of one of the slates were, under these
conditions, filled with writing which was
found to be a characteristic letter from his
to brother in-law. The address of the investibrother-in-law, The address of the investi-gator who obtained this test will be fur-

ished on application. We can also refer Mr. Edwards to c

bished on application.

We can also refer Mr. Edwards to cases equally as strong, which have occurred in the presence of his acqualingace and late convert Huntoon, who, untrustworthy, and injustification of the convert Huntoon, who, untrustworthy, and injustified the convert Huntoon, who, untrustworthy, and injustified the converted that the converted t sales occurrences ever toos place. Wend the call him that so high seignific an authority as Alfred I. Wallace testifies to a similar of the call him that so him to the call him that the call him to the call

to be, of whom he where the control of the course of the c

which dare Mr. Edwards publish.
After telling us that all our spiritual phenomens are "pittod humbungery," a phrase which most readers will took upon as a sneer, Mr. Edwards asys of Spiritualism: "It will nache to a meer at these deuted neople who number millions in this country. Phenomens are a considerable of the spiritualism of the country of the spiritualism o

as valid and defensible as are Scriptura unlacies."

Sweet sensibility! Affecting magnanimty! Whit true Christian beinginty the Rev.
Arthur Edwards tenderly recognizes our
"millions," our "mullitude," as "a conchige
spectacle." His bowels yearn with compassion towards so many jost sheep. Liberal,
farge-beated mull. Rodel editor! Encellent
human souls." Yes, he charges his readers
not to "forget that, though deducted, they are
human souls." His reproduction of our "mountebankism" does not blind him to this important, this interesting, this most encouraging fact. Let every spiritualist stand more
ereck, and breathe more freely after-this,
ereck, and breathe more freely after-this,

conceded it. He has cautioned the public
conceded it. He has cautioned the public erect, and breathe more freely attertists. We have souls. The Rev. Mr. Edwards has conceded it. He has cautioned the public against forgething it. Disapproving of us as he does, he is too noble, too ingenuous, too big-souled himself, to forget that we, too, have, nay, or souls! Worthy man! Most charitable of admonshers! Hear Aim confort while he castigates! Spiritualists, too, even like evanguleid Christians, have souls! Who of us is not melted by such generoisty! Who that has become of our reary reduces hand-(What has become of our spare pocket-ha rchief?)

kerchief?)
The Rev. Arthur Edwards is a representative of a class of ardent but ignorant new who would put down Spiritualisa because they do not comprehend it, or illot it, and because it thraspians to overthrow some of their pet idols and cherished tenest. They would stamp out our facts by the back of the control of their pet idols and cherished tenest. They would stamp out our facts by the back of the control of the cont

ly to find out the actual truth, they start Jy to, dind out the actual truth, they start, an expensive antagonium which utters, and the stem for all fair, scientific investigation. For thirty years the phenomens have been going on, and Spiritualiam has become a gower in all parts of the
word; and, as Mr. Edwards himself ways.
"The convert are argult once at they were
teenty petrs ops." In view of a fact, like
has like left an anating phenomeno—has
the size of the start of the size of the
words "pilifol" has
properly "words "pilifol" has
taggery, ""human gulls," "mount-chankism,"
"gleiulon," "trick?"

Does for really recard as void and baseless

that expressed in the words "pittrid hund-buggery," human galls, "mount-bankism," "Spisulon" "tricker" and any discount of the property of the plasyrent, Emotson, Ashudura and Gray, ethinent physiclans, Judge Edmunds, a well known lawyer, Wm. White, Wm. Howitt, Edwin Arnold, poet, Dr. J. Garth Wilkin-son, Gerald Massey, C. C. Massey, Rev Stainton-Moses, Epes Sargent, Rev. Maurice Davies, Hon. J. L. O'sullivan, Prof. Carson, Hudson Tattle, A. J. Davis, Wm. Mount-Davies, 10m. J. L. O'sullivan, Prof. Carnon, Hudson Tutle, A. J. Davis, Wm. Mountford, Dr. J. M., Peebles, Thomas G. Applehon, author of "syrina Sunshine," etc., and several hundred others hardly less, distriction, and the series of actence, whom we could name? Does Mr. Edwards seriously suppose that all these men, more notes known, have been the feeblewing the series of the se

the country had not seen trying to sing about this much-longed-for "explosion" for the last quarter of a century!

Has not Mr. Edwards been a little over-elated by bringing bask from the war-gath. The control of the last quarter of a control of the last form the war-gath was the said of the unserthylous fellow who had been months before, denounced as partly medium and most\$\frac{1}{2}\$ fraud, in our own columns? Has not this worthy elergy main's success in converting a medium intoxicated him somewhat? Does he imagine that one such case of recreancy and fraud out of hundreds of similar cases, well known to experienced Spirtualists for the last thirty years, affects in the slightent digrees the great system of the control of the cont

Slade and His Slanderers.

Slade and His Slanderers.

Lankester and the other bigots who drove Henry Slade, the medium, from England, the state of th

readers that State is liaving a grand success in St. Petersburpt, and has abundantly vindicated the genuineness of the state-writing phenomena. In his presence? Why keep from your readers the truth? Why, not apologize for the miserable alanders which stand uncontradicted in your columns? And echo answers, Why? Our friends of the daily press (with a few noble exceptions) don't like our facts, and so they hope to stamp them out by ignoring them, and preventing their readers from becoming acquainted with what is going on in the world, so far as Spiritualism is concerned. "It moves, gentlemen, notwithstanding." readers that Slade is having a grand success

Frandulent Mediums

It has become a serious question, what kind of treatment ought earnest spiritualists generally to allot to those persons who, while they are known to pessess some medial power, are equally well known to be unscruptions, mercenary, tricky, and corrupt? The deductions from our great facts teach us the largest bharity for all menbut they also jeach the importance of property to the property of the property of the property human or semi-spiritual. There is a point where indulgence and too easy forgiveness, become mere undiscriminating weakness, resulting in mischlef, and aggravating rather than checking the vices of the person forgiven.

vating rather than checking the vices of the person forgive.

While for scientific considerations, it is desirable to know how far the fraudulent mediums or pretended exposers may be pos-sessed of medium periulen to a certain experience, concluded that the best way of dealing with mediums, gesiulen to a certain extent, but known to be dishonest, is to dis-courage them altogether; to post them as frauds, and/a warn all investigators, espec-ially the intersectioned, activity having any-

courage them altogether; to post them as frauds, and/o warm all investigators, especially the inexperienced, against having anything to do with them.

We are aware that something may be said on the other side. It may be urged with some force that our investigations ought to be sucheas to be wholly independent of the character of the mpfülm; that many blunders have-been made by assuming that the medium is a personly good character. But this only shows the importance of additional caution. The history of these medial phemedium, unless under the moral restraint coming from character and sincerity of purpose, may give way to templations to fraud. These are few physical mediums who have not been characted with it; and though the charge has undoubtedly been in many cases unjust, in other cases it has only been too true. We know that there are many phenomena

charge has undoubtedly been in many cases unjust, in other cases it has only been too true. We know that there are many phenomena where the possibility of frand may be eliminated; where even the medium's own declaration that he cheated is not of the slightest account! But even in cases where certain the control of the slightest account. But even in cases where certain the control of the slightest account. But even in cases where control of the slightest account. But even in cases where control of the slightest even in the control of the slightest even in the slight even in the slightest even in the slightest even in the slight even in the slightest even in the slightest even in the slight be found that the medium insists on faving his own cabinet and his own cross. Dis-trust the medium who makes this a ring-qua nois. A genuium endium can almost al-ways soager or later, produce genuine pul-nomena, independently of all these suspic-lous conditions. Do not believe in the med-dium who is not quite as willing to be test-ed in your own house as in his.

J. Matthew Shea, M. D.

buch is now the name of the burly Irish materializer who has so delighted the sim-ple-minded people that have swallowed the spirit materializations in his rickety factory the past year. The Chicago Homocopath ic College had the honor of conferring the title upon this broth of a bay, and now, all we can no longer designate him as "Di Matthew with impurity. How handy to ha Matthew with impourts, How handy to have the legistright to attach the M, D, it can be the legistright to attach the M, D, it can be used in each of his "regular" professions, viz: Bector of Megleins and Disbert in Materializing. His success is insured from the tertailizing. His success is insured from the start as he can administer begin to the physical and spiritual wants of his patrons. Should a patiential wants of his patrons to the relatives, as the accomplodating decirated adabater can materialize the deceased forthwith. As the JournAu is making the spiritualistic field an unprofitage that the start of cine will probably now have a zeal

Please Take Notice.

Elias Keyes, Isaac Tomlinson, W. H. Hicks and Mrs. L. E. Moor, write to this of-the on business, but fail to give post office address.

godicas.

Some one at Moline, Ill., remits \$3.15 for
the renewal of the JOURNAL, but fails to
give his name. Two persons, one from fodar Palis, lows, she other from New Befine,
N.-C., write to us on justices matters, but
fall to give their failnes. What careless,
ness, and how much trouble and annoyance
it onises.

rers in the Spiritualistic Vineyard and other Items of Interest.

E. H. Stevens has been lecturing in vari-ous parts of Iowa.

Some person from Summitville, Iowa, or-ders one of A. J. Davis' books, but falls to

sign his name. Lord has pritured to her sign his name. Lord has pritured to her former residence, 20 Milford St. Roston, where she is holding circles as usual.

B. F. Underwood will becture at Spring-field, Illa, April 14th; Kirkwelli, Mo., 1945, 17th, 18th, 19th, 20th and 21st; Warshay, Mo., 23rd, 48th and 25th.

D.J. J. K. Balley lectured at Shellsburg, Ja. March 23th, and at Palo, 16wa, (in a private house) the 26th, on his way to the anniverant meeting at Cedar Rapido. It will be a complete file of the Universalum, for which we will pay a liberal price in subscriptions to the JOUNNAL.

to the JOUNAL.

We are glad to learn that A. J. Davis has almost entirely recovered from the throat difficulty which has so long troubled him, and we hope he may be induced to again enter the lecture field.

The veteran worker, Lyman C. Howe, has been lecturing with success at Binghampton, N. Y. He also is to hold forth at Nunda, Station. Wherever he goes, his lectures are well received. Station. Whe well received.

well received.

Bishop A. Beals has an engagement at
Cleveland, O., commencing the second Sunday in April and terminating the first Sunday in May. He can be addressed at No. 51
Rockwell street.

Mrs. L. A. Cropsey, of Heron Lake, Minn., will lecture on Spiritualism in the vicinity of her home. She informs us that they have organized a Liberal League in that place Dr. J. L. York speaks at Ionia, Apil 14th

and 15th, at Muskegan the 17th to the 22d at St. Johns the 25th to the 30th, at Plain-well May 5th and 6th, at Paw Paw the 8th to the 13th, and at Sturgis the 17th to 27th.

to the 13th, and at Sturgis the 17th to 27th.

The RELIGIO-FIHLOSOPIGAL JOURNAL
Tracts contain a larger assoftment of select
reading matter on Spfitualism for the price
than can be obtained elsewhere. Five discourses for ten-cents.

A. A. Wheelock commenced a course of

A. A. Wheeleck commenced a course of seven scientific betures on subject aconnected with Spiritualism at Clinton, Wisconsin, April 9th. He goes from there to Darlen and Delevan, and expects to give a course of lectures there and at other points.

Mr. and Mrs. R. C. Simpson of New Orleans are now in this city with the intention of locating. Mrs. Simpson is spoken of by sale with the second of the course of the second of

tests which have been obtained of late in her presence.

Capt. H. H. Brown closed a series of lectures in Dallas, Tex. upon the 24th of March, having formed a Liberal Society there. He delivered six hectures at Wheo, two at Maria Hin, and fave at Bryan, commencing a course at Hempstead, April 16th. The Captain is diding some good work in the South.

W. F. Jamieson has been debating with Extended to the Captain of the Capta

at 172 and 174 Clark et., Chicago, Ill.
Next Sunday, morning Mrs. Richmönd's
subject will be, "Spirit Atmospheres of Spirtt and Angolic States." In the everying she
will be contractively the spirit offfer. Win.
Ellery Channing, who will lecture on the
following subject: "Spiritual Life and the
Lessons which it gives to Earth."
We have received the nurse shands of Paris

We have received the proof sheets of Prot. Buchanan's anniversary lecture in Boston, entitled "Divine Commands for 1878." It was one of the Professor's ripe, scholarly productions, well calculated to command the attention of thinking minds. We regret we are unable to publish on acc great length.

reactions to publish on account of its reactions of the publish on account of its recreations. It is not to be a second of its reaction of the publish of th

J. Frank Baxter and A. A. Wisselock. The lycoum exercises tended to enhance the in-terest of the occasion. The Cleyeland Fire, add gives a Eir preport, and quite a lengthy-account of the history of the mailfestations, from their commensement with the "Fyx girls." We are glad to note this evidence, of progress in the candid statement in re-gard to Spiritualism presented by the secu-

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL

by the Spirit of James Nolan through his own in lacd organs of speech in the presence of his m Mrs. Hollis, Billing at her residente, 24 Orden s

december on the medium are responsible for the answers street. Between Lewis and the control makes hisself under the dominion of sin, growing, makes hisself under the dominion of sin, growing, and the street of the control makes the street of the street

tion material plane.

Questron--l'a sperson, through want of project
judgment, or want of decision of charketer, or
want of firmers, or undertaining him others, or
want of firmers, or undertaining him others, or
want of firmers, or undertaining him others, or
want of gramers, or undertaining him others,
miss their groper calling, hence are unhappy and
unsuccessful in this life, but have desired to be
their rooper work here not, having been, differ
A Nawyen. Domester.

their proper work here not, having been done?
ANSWER:—People who have selected a calling not suitable to them, are always discontented in this world, and that is why it is contented in this world, and that is why it is wrong for a parent to force the child to adopt some employment and position he don't like, because under such circumstances he is never satisfied. But is the Spirit-world, is never satisfied. But is the Spirit-world, after a time, when conditions are thrown off, and he progresses beyond those feelings of discontent, he is then happy, very happy. Suffering here has taught him many lessons.

SONS.

QUESTION:—Would it be possible under any circumatances for two persons to exchange bodies
ANSWER:—It would not be possible.

QUESTION:—Can a spirit enter the physical orcraitation of a medium, occupying for a time
same relation to the body that the medium's own
spirit dops?

pirit dops?

ANSWER:—Yes, to a great degree.

QUESTION:—If hearing is the result of water, in
the state of th

impressing another, also the effect of certain Answern.—It is; thought is actual substance, and is carried by electrical aftermagnetic forcies, and those who are in rapport with that condition, will catch those thoughts and spicak then.

QUESTONN—Can spirits observe the action of the physical system, seeing its internal motion.

ANSWER:—They can. I very frequently look into the system, are clouds and dark apots upon the physical space in and dark apots upon the physical and spiritual natures.

QUESTION:-Why is it that our Indian controls for generally the best in discorning the future? QUESTION:—Why is it that our Indian-controls are generally the lest in disceraigh the fitters?

ANSWER:—Because when on earth they lived matural lives, and understood the laws in the laws of the law

ANSWER:—Yes.

Questrion:—What is the meaning to be conveyed when flowers seem to float agound a room?

ANSWER:—It is evidence of clairvoyance; and that flowers have been brought by the spirits from their homes in the Spirit world.

Questrion:—Its mediums over see the emanation from thir one start of the seem of the spirits from thir one start of the seem of the se

anations from their brains—on the left side generally, because it is the most negative. QUESTION:—Is psychic force the emanation the spirit-body or soul?

ANSWER:—As understood by scientists it is the double of the medium, or the double of any person. It is, however, a cer-tain emanation from the spirit or body.

ann emanation from the spirit or body.

Question:—Can mediums lose their faculty?

ANSWER:—They can, under certain cirstances and conditions.

Question:—What may be some of the causes of

Answer:-The violation of the laws of nature, ill-health, dissipation, smoking, and drinking intoxicating drinks.

drinking intoxicating drinks.

Questrox:—Has the generative of mediumshis
dangers of jiself, in a hygienic point of view?

Answer:—It has not, if the medium has
a well developed band of spirits, who un
derstand the laws of control, and can protelyt their medium from injurious influ

que teel meature iron injurious innu-nces.

Querrors:—How is it that the bright inmin-ous bodies seen at séances reditte por light; ens-dependent of the seen at the seen at the Answent:—Because they are a peculiar chemical or electric light gathered from the atmosphere. It is not intended that it shall illuminate the room. They are es different from the lights of earth. ittally

different from the lights of the composition of those unahous appearance?

Answers:—Different chemicals that we from the atmosphere. I cannot give

Spiritualism a "Most Sublime Swindle."

Spiritualism a "Most Sublime Swindle."

This is settled at last, and now 'let us have peace." Here, W. J. Hunter, Rector dressed in his priestly bid and tucker, gown and band, standing in his Chicago pulpit, before him has said, "And while I utterly repudiate Spiritualism, and believe it to be the most sublime swindle of the age, yet a men and women from running after it."

There can be no mistake. R. Ismust lee and the said, "And while I utterly repudiate Spiritualism, and all were pious and women from running after it."

There can be no mistake. R. Ismust lee and the said of the priest has spiken! If Harrett-Howening could come back and communicate to use it is "a swindle" to think greater the said of t

The Banner of Light.

With the Issue for March 30th, our con-temporary, the Bunner of Light commenced its 45% volume. As one of the sprittual papers first established, it has condinged amid changes which have wrecked many another like enterprise, and has made its ownroad to success. Long may its "Banner" wave! For sale at the office of this paper,

A trangements are being made in Hoston, to secure a quarso of eight fectures by Prof. J. R. Buchann on Psychonetry, Sarrognomy, Cerebral Physiology, Phrenology, Pathogonomy, etc. The lectures are to be given to a select audience of two hundred persons in order to give to \$m\$ audience the best quantitative results of his extended knowledge and varied researches in the field of Anthropological science. We hope the citizens of Chicago will engage him for a like course in this city.

W. T. CHURCH. We are often asked of the if the medium, W. T. Church of Toron-W. T. CHURCH. We are often asked-of
tale if the medium, W. T. Church of Toronto, is the same "Bill" Church, who in years
pask, tricked investigators in the most scandalous manner, in his s'ances given in different parts or this country. In reply, we
can be a superior of the country of the country
who, like another for, found the States an
uncomfortable place, and made tracks for
Canada, Lucklip for the smaller for, he
seebar to have encountered circumstances
which have developed his medial powers
wonderfully and he spapers able to give
exhibitions of spirit phenomena, marvelous
in character, sugled fraud proof conditions.
If Church has realized the error of his ways
and is truly repentant and resolved to be a
better man, let us extend to him the hand of
charity.

charity.

The Spiritual Scientist for April, published, by E. Gerry Brown, is a valuable number, containing information that cannot fail to interest every Spiritualist. For sale at

One of our subscribers sends a remittance for the JOURNAL and also for "New Gos pel of Health," and dates from Osage, Iowa but falls to sign a name.

Business Motices.

Danger may be avoided by using only Dr. Price's Fream Baking Powder, which is decided by chem sts to be pure and wholesome.

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onlifer, see advertisement on another pag

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RELIGIO-PHILOSOPHICAT.

Da. Parce's Unique Perfumes are prepared by a process that gives the natural fragrance of the flowers. They are the genn of all odors. Turkish Banths have now become so popu-lar that they are jatronized by all classes, and in many forms of diesast work, this magic. The es-tablishment of Dr. Somers, in the Grand Partite Hotel, is unsurpased in this country. 34-05.

Attention of our readers is called to the advectionent of Monigomery, Ward & Co. The bargains they are now offering in ladies' suits are as tonishing. They have received all titler spring goods, and are prepared to fill orders for anything most, at prices equally as low as offered in ladies'

The Steeleds (Nowless) Affinished as 38. "His Majorithe King has to day presented the Academy of Massie, on occasion of its decidention, with an organ of superior quality, and by the Mason of Steeleds and the Academy of Massie, the total control of the organ is a plate thus superavid. "King Libert'll, to the Boyal Academy of Massie, the total Control of Green and Marie and Massie, the total control of the Massie and Marie and Massie and Massie to the King of Sweden and Norway. This quites complicated to these with kwan Americana and the Massie and Massie

Mr. John Shone: Dear Friend: I gladly join that we have been companion in thanking you for the obsculful spiritual glictures that you have no benutiful spiritual glictures that you have been the spiritual gridtures that you have some considerable of the own; each gives its own divine squideance of its own; each gives its own divine squor-one, of the triumph of the spirit owe each; the other, of ifte blessed "Ministry of An each give and the gives and the gives of the spirit own and the gives of the spirit own and the gives of the gi

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its

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Chirryoyant Examinations from Lock of Disturbed will writer you arises, pointed and correct dispute the property of a given progress, and the prospect of a gilled time. Examines the mind at yell at the body. Enclose One Dollar, with nameand age. Address E. F Butter-deld, M.D., Stragge, N. T.

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nnay Ginnows, M. D., of San Francisco, Cal.; Materia Medica in Tolland Medical College, and Pacific Medical and Surgical Journal.

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Nes Syrias feldone jetes, from Mit opposits, Cold
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BT DR. D. AMBROSE DAY

Prayed the Christ when pale and oring On the cruel cross he hung, When the timple vall was rended, And fice awful thunders rung; When the heartless soldler's spear-point. Pierright his anguithed besom through. Father, oh, forgive, forgive them, For they know not what they do!"

Mocking lips his woes derided— Heads were bowed in scornful pride-Judas had betrayed his master, Peter thrice his Lord denied;

Judaymae who his Lord denied; Feler thrice, his Lord denied; Yet still prayed the Christ unceasing While his gasping breath he drew, "Father, oh, forgive, forgive them, For they know not what they do!"

For they know notweat mey onOh, my suffering fellow mortals
On the cross of earthly woes,
Bearing calling chains and fetters,
Angry words and cruel blows,
Can ye pray add the Jesus
When no helping hand he knew,
"Father, oh, forgive, forgive them,
For they know not what they do!"

For they know not wast, they don't.

Te, whose bruised and broken spirits.

Sink beneath continual strife,

Fe, all faint and worn with suffering.

By the weary way of life,

Can you say for them that crush you

When yould right as we weak and few,

"Tather, oh, portwe, forgive bein,

For they know notice hat they do "

Know ye not that your oppressors
Are indeed the most oppressed.
That they need your kind compassion That they need your kind compassion
More, far more, than all the rest;
And therefore you should pray for them,
Tho' they pierce your vitals through.
"Father, oh, forgive, forgive them,
For they know not what they do!"

For they know not what they do!"
Fee, ob, yes, dear blessed martyrs,
Let us let the angels see
How we learn from our great teacher
To extend our "charity;
How we plead for all oppressors
With a zeal forerer new,
Asking God to please to help them,
"For they know not what they do!"

If our soul-lyres chant this authem While this subject we discuss, We walt not to go to heaven,

Mrs. R. dason's Review, of Nrs. Allaman, AcrolarSpiritualist, lately delivered a lecture on Spiritualist, lately delivered a lecture on Spiritualist, lately delivered a lecture on Spiritualist, lately delivered a lecture on Spiritualist of the Spiritualist of the

Mrs. Saxon adduced other illustrations from his sermon to the same effect.

She urged that kingcraft and priestcraft had ever been fast allies. The despoi has always for each of the priest of the despois of the priest of the despois of the priests, can be each before the priests, can be ence their ferre entangonish.

Anniversary Exercises at Battle Creek

A REMARKABLE PRIVATE SE-

arried Out Room

The state's were all satisfied that the phenomena was genuine, and that the door could not have been opened, closed, and locked on the inside by any of the mortals present without their knowing

Sad Case of Suicide.

Sad Case of Buleide.

Rev. John Marples, of Toronto, Canada, in a discrete of last most by taking a dose of poison. He had takely become converted to Spiritualism, and welfer and the second of the second of last most by taking a dose of poison. He had takely become converted to Spiritualism, and welfer again he had been very much routhed at This, debtitude gondition and his inability to supportion that are contained to the second the second to the

tances."

Spiritualists have no right to commit suicide on count of financial embarrassments, and for the cood of the cause they should be cautioned in this

Spiritualists have no right to commit natide on account of dinacted embarassment, and for the account of dinacted embarassment, and for the regard.

Now that the leases asylungs have been ranged. Now that the leases asylungs have been ranged, and the state of the spiritualist, come bloodfaights worker will have to large the state of the state of the complete of the state of the complete of the state of the complete of the state of the state of the complete of the state of the state of the state of the state of the complete of the state of the st

starvation before him, and, he would never live to see his family brought to that started.

Dr. Wim. H. Andrews, writes us from Ames. Star Co., lows, and other recivering the law with reference to "Biasobenous and obserned Literature," mixing the point that until the Christian and the Christian of the Christian and t

them all right, as they bought his badges at twenty does cent seed and wholed to pay him liberally. But when he came here where he thought there were no Spiritualish he showed his read character, as the seed of the seed of

to open our house and nurse as a second to the case of her discussed whatever question might case of her discussed whatever question might case of her discussed whatever related to here a feet of December, and here energy related to here a cut. The sizaness of conducting our meeting habeten varied, annually discussing a question decided ing a liberal lecture and commanding upon it. We have also on two occasions secured the services of the conducting of the conduction of the c

Faul said there is a spiritual body.

Mg/ and Mrs. Thomas Gales Forster will leave
London soon for Parls. At has been well said that a soul which hungers for spiritual food, is deserving of your charilles.

or spiritual food, is deserting of your chartiles.

Spirat influence could be greatly extended, if
each family would organize home circles.

Every home circle, becomes a living fountain
for the expression of spiritual communications.

It is not as uncommon of currence for trance
mediums to speak in German.

It is claimed that the Spiritualists of the future village the deep signification of the so-termed seathen mythology.

The most experienced writers have spoken of he "evil side" of Spiritualism, and cautioned us

Emily Emerson writes: The Journal is a week-

Easily Someron writes: The Journal, it is week. Alter Shportrets: We blink the Journal, it becoming better every week, and ours would be a lonely house withought.

I have the state of the state of the state of the Journal, it is becoming better every week, and ours would be a lonely house withought.

I have the state of the state of the Journal writes: May God betee you for the Journal, than a new dress, any time. I the to Journal, than a new dress, and the Journal writes: May God betee you for the Journal of the Journal writes: I think the Journal has a series of the Journal writes: I cannot do without the sabelet sinked and deeper thinkers of this age, and that is Journal writes: I have the the Journal writes with the Journal writes with the Journal was the Journal writes: I have the the Journal writes with the Journal was the Journal would be sufficient to the Journal with the Journal was the Journal would be sufficient to the Journal with the Journal was the Journal would be sufficient to the Journal with the Journal was the Journal was the Journal was the Journal with the Journal was the Jou

nat all frue Spirituanies in manifith your views most cordially,

L. Paine, of Edinburgh, Ind. writes: I like the
oursan, very much, and would feel lost without
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SELECTED:

Continued from First Page.

The day of light—all things beside Would cease to have Would cease to have their place.
If the sun's rays shall ever hide
One moment that orbed face.

The sun shines even in the night; Tis the world that turns away, The the world that turns aw When winter is here so white; It is because the ray Heams but on an inclined plan Not in a direct way.

Not in a direct way.

True light is that which givett life;
If it be the orbed aun
Or atoms awakening from their atrife
They straightway upward run,
To lean and greet the new born day,
And never, never know decay.

The light of spirit is all truth

wrough.

Anderea as these colors blent
Within this Tes Rose, are like powers.
Of visidom, love and truth here lead,
To make this bloom more perfect, dow're,
Truth are migned with much drose,
Until liveuried forms of earth
To creech librationsphere-shape in the color of the colo

"Let there be light," the Father said Unto the dark ways of the world, And straightway-from the sunlit orbs, Rays of light swifty unfurface, "Let there be light" each soul must so And from the central sun of life

And from the central sun of life
Of love and truth the glorious dev.
Shall beam with perfect beauty rife
Those rays of light again will reach
Even the lowliest spuff and more
With perfect power and volceless speech
Of love supreme and blest control
Good tye, good morning, the light dawns
On convocan all the souls above:

On you'rom all the souls above: May all its glorious rays so white, Unite your hearts in Truth and Love.

Oh, now Spirit of all goodness, Soul of life, and light and love, Bless thy children with thy presence, Lead them to thy truth above.

Theism and Prayer. BY EPES SARGENT.

MR. EDITOR:—Our excellent friend, Hud-on Tuttle, in his "Ethics of Spiritualism,"

MR. EDITOR:—Use exceitent tirent, atoms on Tattle, in his "Ethics of Spiritualina", the personality of God is an irrational theory, for he must be infinite. It infinite, every part must be infinite. An infinite perhaps, the personal pers

In the language of philosophy a person is a being, intelligent and free; every spiritual and moral agent, every cause which is innered a being, intelligent and free; every spiritual and moral agent, every cause which is innered a being a superior of the control of the control

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Were it not "unclentific" in these days to are to authority. I might say that a noreal to the same than the same than the same than the same that the same than the sa

thinkers, physicists, statesmen, and seers of past-latory of perfect stran humanity.

And now as to what Mr. Tuttle has to avail the could not explain. humanity.

And now as to what Mr. Tuttle has to say on the subject of prayer. When he tells us that "It is utterly impossible to appeal" to an impersonal being, to a principle or combination of principles," I agree with him fully. But he further says:

on the subject of prayer. When he tells us, as an impersonal plent, to a principle or combination of principles, "I agree with him fully. But he further says: a proper made by Buddhist, Mohammedan and Christian, there is nothing compliant to human intelligence more certain than never one had a manufacture of the property of the prop

back on his course, in a certain direction, he lie did this, and ny uncle and his men were aven. It did this, and ny uncle and his men were aven. It has a subject to the control of the c

laws.

"Gravitation," says Mr. Tuttle, "would draw a saint over a precipice, despite his prayers, with the same energy it would a stone."

"Gravitation," saw Mr. Tuttle, "would draw a saint over a precipice, despite his prayers, with the same energy T. would as a same control of the precipitation of the precipitati

inh to four belief in a First Cause.

Nearly all the great seem and spiritual
philosophers have been Theists. The excepwho was a Spiritualist in the modern sense,
was a devout Theist. So was Tertullian,
who knew our phenomena. So was Augusta
who knew our phenomena. So was Augusta
zehokke were devout Theist. The latter
zehokke were devout Theist. The latter
which have been translated into English,
and published by Houghton & Coppool, Boslatt Jaccossed wife, and Zechokke was a remarkable sets medium, and Techokke was a remarkable sets medium, and Techokke was a remarkable sets medium, and Techokke was a re-

ineutly the could not explain. The Wesloys, 1900 Know our phenomens, were Theshat. The Wesloys are the control of the control

Bastian and Taylor's Defense

Bastian and Taylor's Defense.

You have left little to be said on this subject, but, as Christians asy, "I feel like additionary to be said on the subject, but, as Christians asy, "I feel like additionary," and the subject but, as Christians asy, "I feel like additionary, and the subject but and the party. Charly, to develop it in all its party. Charly, charled to develop it in all its party. Charly, charled the subject but in the subject to subject but in the subj

data; and it is this feeling that supports use demand for mediumship, and it medium-ship cannot be reduced to conditions that all particular to conditions that office must be shandoned—so Tara at it is used for its phenomena and facts. There, is much in mediumship to bless and brace the spiritual nature of man, and activities of the news independent of its phenomonal aspects. Indeed, this is the real sphere of greater value—physical wonders being sensions and superficial in their ef-tered, and the properties of the properties of the facts. Act. There is no meaning and the properties of the facts. activities of the mean indeed, this is the real phenomenal aspects. Indeed, this is the real phenomenal aspects. Indeed, this is the real being seasons and superficial in their effects, and transient and radimentary is that robert. They are, nevertheless, of vide far from underrating their importance, and the real properties of the real properties of the real properties. The real properties are they are important, about the our vigituses in guarding them. Meanr. Bastin and Taylor assert that they wit under the best conditions to get the best possible results, to slease the market of the properties.

the "people at large." In my judgment it is elected to be humbugged rather than att an bour and fail to get anything to feed their to be humbugged rather than att an bour and fail to get anything to feed their curiosity! This may be a correct estimate, the second of t

LYMAN C. Howe: Binghampton, N. Y., April & 1878.

Justice to Jesus.

Justice to Jesus.

It is much to be regreted that so many Spirtualists, after emancipating themselves from the old dogmas of the ology, should unfortunately rush from one, extreme to anothergand sink into a narroy and bigordational free thinkers. Brought up from childhood to regard the Bible as the inspired Word of God, they come at last to treat it hood to pray to Jesus Christ as a God, they are no sooner free from that superstition, than they seem to delight in shusing their age humanity, as a function, experience of the superstition of the superstition, the superstition of the

otry to another, woo maura were reproach. So far, indeed, as the indied materialist is concerned, it is a matter of the proper o future life. 19% of great importance, therefore, to him to raise himself out of the force, to him to raise himself out of the core, to him to raise himself out of the carry of free thinkers, who use freedom of thought for no other purpose than the attainment of truth and their own spiritual states of the control of the

sepsingaris and rewly-made evidence to prove our opinions. The Trinitarian will prove by test from John, that Jesus was a God the United that the second of the second of the United that the was to such thing; the Indied will prove infailibly, by test selected from all four Gospels, that he was not even an average man, but an ambitious fanatical average man, but an ambitious fanatical truth for its own sake, but merely to prove his own case and ridicule his opponent, which is a believe to the second of the work as method answers these purposes to grading.

seach a method answers these purposes to perfection; but it is allie useless and again perfection; but it is allie useless and again and the perfection of the fill and characteristic and the perfection of the fill and characteristic and the works of classical or other authors, according them methor as inspired, to the control of the fill and the perfect of the fill and the fill and

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Ernth Genrs no Mush, Dows at no Human Shrine, Seeks neither Place nor Spplause: She only John a Benring.

VOL. XXIV.

INO. C. BUNDY, EDITOR.

CHICAGO, APRIL 20, 1878.

SINGLE COPIES EIGHT CENTS. 100. 7.

A SPIRIT'S REVELATION.

Spiritual Seance in a Haunted House, and What It Revealed.

Spirit of a Murdered Woman turns to Earth and Accuses Her Murderer.

Describes the Deed—All Boston Excit-ed by an Extraordinary Sensation.

make it warm for any ghost that might took the control of the prospect. May came, AND WITH IT NOISES;

June, they-increased, yet he said nothing, and quieted his wife's fears by asserting it in the house. From this time the disturbances increased, There-were poundings overhead; tunblings down-stairs; the lift-derneath, and then all was still again for a short time. One evening a crash, and of the went down to shoot the earth, and then all was still again for a short time. One evening a crash, and of the went down to shoot the eat which he thought might have got in there. No cat when the head of the went down to shoot the eat which he paid no attention to it, but the footsteps, were often so natural that he could not read when he head in attention to it, but the footsteps, were often so natural that he could not read any and the could not been affected in other, ways than this, the lens of the could not be same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other, ways than this, the lens of the could not be same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other, ways than this, the lens of the same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other, ways than this, the read of the same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other, ways than this, the value of the same—nothing human, nothing tangible. It is a probable that the house was haunted, and attributed the noises to some wife, a Roman Catholic, had misaaged to accust he had a result, the wife aw for the probable of the read of the work of the same had not a a result, the wife aw for the read of the

medium decided upon to be used by The Herald man happened to be the very one who slept a memorable night, under that root. This was Mrs. C. H. Whiles, now af hold a sónace, and the minor arrangements were soon completed. Three prominent members of the Sonaerville government acquisition of the Sonaerville government acquisition of the peace, a constable, and several indige, completed it. Some three or four, peritaps, were Spiritualista. Two were priladies, completed it. Some entring the house the party, including a Herald representative, were favilted to an upper room, the total constant of the sonary previously taken place, where Louis have previously taken place, where

con Washington street. Somewittle, agest handled, H.3 a two-story and a half structure with solphage in front. It was built some twenty yearlaydo-sult, in its dry, must have been supported by the content of the conte

strangement actions the moon, in which there are in space into a side room, in which there are in space in the interest and in the interest and in the interest and in the interest and int

the stairs, and in which the gentleman of the house says he has frequently heard the dishes rathing rioently. Opening the door, sale went through the motions of mixing and swallowing powders, all the time sob-bing, and

bing, and
MOANING IN A FITHFIL MANNER.
Again was the march taken up, Mrs. W
leading the way, although she had u
been in the house before. Stopping in
of the room which the lady and gentle
of the house occupy as a chamber, she u
el: "There, there. He came from there
gave met the powder. Oh, i did not me in the house orns in the house of the room which the lady sind genusof the house occupy as a chamber, she mouned; "There, there. He came from there and
gave me the powder. Oh, I did not mean to
spent here, she walked along the entry, out
through the kitchen, and down the celar
sc[ss, all the time giving interance to the
most blood curding moans, and repeating
way. "Then, as if recollecting herself, she
said; "Oh, not this way! Not this way! Please
don't take me this way?" Leaning heavily
against, one of the genitemen, with her eye
tion of extreme terror, she said, pointing to
tion of extreme terror, she said, pointing to
to of extreme terror, she sind, pointing to tion of extreme terror, she said, pointing toward a partition: There, there he shill it in ghere; but please don't make me go in there where he shill it in ghere; but please don't make me go in there her that no harm should come to her, and finally she copsented to accompany the partition of the ship of the ship of the ship of the partition of the ship of the ship

THE MUIDERED OF THE HAD BEEN CALD, and where the blows had been atruck, and, singularly enough, it happened to be the very spot from which Mr. Marsh heard the voice calling him has I riday morning, as and also the spot to which his wife pointed when afterward controlled. There could not have been any collusion between the merchant of this city, and knew nothing whatever of the matter until he was invited by the Herald man to accompany the party, the properties of the spot of the spot of the house present on either occasion. Yet she a few minutes afterward indicated the same spot. The difficulty of the house present on either occasion. Yet she a few minutes afterward indicated the same spot. The difficulty of the house present on either occasion. Yet she a few minutes afterward indicated the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The difficulty of the house of the same spot. The same spot of the same spot. The same spot of the same spot of the same spot. The same spot of the same spot who is still living and who enacts the con-over again in his nind every day. When the party had-returned to the room in which the game first commenced, and, but as they had a medium asying or doing anything any fur-ther about this matter to-day. Sie has done enough already." Just then the lady of the the commenced of the commenced of the com-enough already." Just then the lady of the to prevent her, alipped from the rehalt, and, with one arm extended-and the fingers of her hands tightly eliptiches, fell to the floor lastin. "We willprize give you a personation of how the nurder was confinited." Almost immediately the lady, who, in the meantime, had been ling or the early rised between the party of the commence of the com-tended of the commence of the com-tended o

ged down shirs. It was an overdose, and when she reached the bottom of the attic flight, she became sick and threw any the the she became sick and threw any the Breaking away from him she threw open the, window, and loudly screamed for help. He freaking away from him she threw open the, window, and loudly screamed for help. He freaking the she had she will be the she will be a she will be a

that able writer (f. A. Bacon, has an essay on the abaye subject which suggests far more than it says. If I understand the writer, he advocates that mediumphip and morality are not dependent, which we admit, and from that fact appears to extend their morality and want of integrity of

muratity are not dependent, which we admit, and from that fact appears to extensit, and from that fact appears to extensit, and from that fact appears to extensit, and from the dependent of the property of the spirit which and who can gain as at the spirit which and who can gain. The spirit which was the spirit? Or is the spirit which uses it as long as it is available, and when no longer of servicements and annihilated. The latter proposition is true, is it the physiological conditions of the body which shadp it to spirit loss of the body which shadp it to spirit loss of the body which shadp it is found in the psychie elements upon which the body depends for its physiological conditions of the body which shadp it loss of the body which shadp it is spirit. The spirit I look upon the Universal Spirit Essence we, by common consent, call the spirit which is spirit. The spirit is so that the spirit sessence with the grosser made all the percentage of the spirit sessence with the grosser made and the spirit sessence with the grosser made all the percentage is the spirit sessence with the grosser made all the percentage is the spirit sessence with the grosser made all the percentage is the spirit sessence with the grosser made all the percentage is the spirit sessence with the grosser made all the percentage is the spirit sessence with the grosser made all the percentage is the spirit sessence with the spirit sessence with the spirit sessence with the spirit to the unseen gross of the universe, with its capacities for unifunded progress with the spirit to the unseen gross of the universe with the capacities for unifunded progress of the problems self, melluraship in their relation to morally. And these percentage is a support of the problems of applied to physical peculiarities, if it relevant to the problems of another problems of applied to the problems of another percentage and another percentage and

blo morality. And those printly varied, and of "Mediumship being mainly the agof physical peculiarities" it is relevant to the period of the period of the period between and body—the soul—and belongs to potent unseen forces which pertain the period of th

spirit and body—the sour those potent unseen forces which pertain thereto, denominated psychic. It is an old maxim, "beets are not made, they are born." So with mediums—they are born. Birth signifies emerging from one is not the physical but the psychical con-ditions which make them mediums, and the "physical peculiarities" are the otherworks.

over the necessiparty. The conditions surrounding its incarnation, through which the spirit body or
soul, and physical body are formed, may so
envelope the spirit gorm as to hold it imprisoned to such an extent as to prepent its
purity coming to the surface asserting its
earth-life.

The Spirit, John King.

by together in the cabinet. How he had given me this test in my use several times before, he gave ce to the stranger so lately arrived country. After required

System of Moral Philosophy.

System of Moral Philosophy.

The worst form of tyranay, although itself given over to propensities, depends for fix existence on the observation of the higher laws by those it governs. The tyrant may propensities, depends for fix existence on the observation of the higher laws by those it governs. The tyrant impropel are controlled by laws fixed by the wisest of the realm. If the tyran introduces his own vices into fix government, his reign is brief. It is this fact which has made monarchy as a seastill means of probress. However, it may have falled, as a while it has followed the over, it has attempted to enforce right, with might, in a rude, coarse fashlon, and because it has done so, it has and the right to risk. The regular disposes of set that a sufficient number of its members of its members of its members of its members of the members of the

CHAPTER XIII.

DUTIES OF SOCIETY TO CHIMMALS.

The government is the concrete expression of the will of society; practically biased, on the fage consent of the anglority. If there ask why it is skatabilished Table, sacrifice and cost to the individual, there is one answer, but only one, for protection. It guarantees the profection of life, liberty and property. This is the principle end of free coefficient of the property of the individual, it is subbery. If it falls to give protection it is illigitimate. If it is made an object of itself, it becomes dangerous, and one step removed from tyranny.

A true republican government, is the expressed will.ed. the governed and its every provision must be for the good did that this reartain reast on those whyde one to caried the appetites and propensities of its members who do not or cannot restrain the appetites and propensities of its members who do not or cannot restrain the appetites and propensities of its members who do not or cannot restrain the state of the members of government, and the supplemental that the properties of the members who do not or cannot restrain the state of the members who do not or cannot restrain the specific and propensities of its members who do not or cannot restrain the specific and propensities of the members who do not or cannot restrain the specific and propensities of the members who do not or cannot restrain the specific and the specific and propensities of the members who do not or cannot restrain the appetites as made in the specific and propensities of the members who do not or cannot restrain the appetites as made in the specific and the specifi

life and property. The prisons overflow, and daily the gallows stretches is gaunt arm, and only a few raise their voices, that this is not the best possible method of disposing of human beings!

There is a criminal class. They are human, but unfortunately constituted. They cannot be trusted. They cannot be trusted. They cannot be trusted to the prison of the priso

Do not say this is juff sentimentalism. We alvected the most practical system, which will give certain results of the highest order. We by no means a criminal the freedom which he forfeits by his ubgreat of the rights by others. He is treespable of self-control-he criminal the freedom which he forfeits by the ubgreat of the rights by others. He is treespable of self-control-he made compulsion to work for others. By blading with infamy? Rather by confinement so that he cannot injure others, and intellectual and moral education. This confinement not to be a definite punishment for a certain crime, but the erime indicating incapacity of courted, he is to remain until he gives assurance of being able to govern himself, be that time one year or a lifestime.

Under the present grypth, when a convict emerges from the gate of the that time one year or a lifestime that he is the part of the perilepstary, closs say one claim that he is punishment has hardened him in crime, and he is more dangerous; has before? Why should he be reformed, when there has not been the least effort made to reform him? Deprived of books, of papers, of conversation even with his fellows, often extended in a sollarry cell, how is it possible for the higher excitation to gain that activity which some can assure him a better life?

There are skyloman in which the blind, by patient in the control of t

with his fellow, often endedled in a solitary cell, how his follow, often endedled in a solitary cell, how his possible for the higherization to so that activity which alone can assure him a better life? There are siylums in which the blind, by patient instruction learn difficult arts, and to read with their delification that are solitary in the solitary of the solitary in the latest the deal and the fellows being a spirit. And others get, undertake the almost hopeless place, and thus unbind the fetters of the struggling spirit. And others get, undertake the almost hopeless (Sake — infortucting the lidiotic, and are rewarded by seeing the dyrman intellect quicken and glean with the inspiration of thought. Numberies asylums for the linease are conducted, with the rule. Is the case of the crimical more hopeless? Why treat him with such vindictive hate! He, too, is capable for culture, and in a far superior measure to any of the others. His is a species of moral idiber and insanity, requiring the same betweenoth trailing, and loving charity of the same betweenoth trailing, and loving charity and the same betweenoth trailing, and loving charity and the same betweenoth trailing, and loving charity are same betweenoth trailing, and loving charity and the protest of the same are committed by those who have been set at liberty from our prisons. The portion of life these convicts spend outside the prison walls is brief compared to that which they are incarcerated. Nor would, the prisons be more overcomment of the same trailing, and the proceeds of his labor is convicted and sentenced, but government attempts no restitution and tides, to saving protection, let it make-triasgirance good. Now if a robberty is committed, the robber for its rendition. He should be employed and the proceeded of his labor used of make good the amount he appropriated.

The late crime we have

The hast clime we have to consider is the capitabedfone, which has been unfinehingly pushed with death. While we maintain that society has the right to employ such means as are necessary to protect itself, we hold that it cannot justly resort to severest means when others will answer the same purpose. By capital pushishment it ignores the sacredness of buman life, the very offense it streets to pushis. It does not lessen crime, and hence can not pixel pathylastion. As conducted in the Bull part, from a bruits buckery.

The sacredness of human life should be upheld firstly that even the murderer shouldnot forfeit it. He should less his libety, and safety may demand the forfeit perpetual.

list even the murderer anomaron torrest. It resumpts to the list his legs, and safety may demand the forfelt perlist he death penalty is for the purpose of vegenace, we fit it is for intainfluidity, handing it soo mild a form of execution. The most terrible torteres and exercitating methods should be used on sate oapal the stoutest heart. This
was done in olden times, and resulted in stimulting itstand of frightening. Orime grew out of the punishment
of crime. In those blaste out of the punishment
of crime. In those blaste, and resulted in stimulting itmay be called a passive stage, which simply places the crime
on gone far nough. They have only reached what was
to gone far nough. They have only reached what have
not gone far nough. They have only reached what he
where he can do no haven, and do not prouble under
sulficially desired by the fastered bolts of the prisoner's door.
Humanity can know but one only in the prethiese. If
may shirth from it, immortal and sometime, will be
allowed an experience which shall cultimate in angelle excellence. The Laws of the universe work out their own
purpose. We need not trouble contribute in angelle explan and stages and the stage of the contribution of the purpose of the contribution of the purpose of the done to trouble contribution to the purpose. We need not trouble contribute in angelle exproperty of the contribution of the contribution of the purpose. We need not trouble contribute in angelle explan and the property of the contribution of th

A Vision Literally Fulfilled

Ed Richardson, a colored gian who was stemming to bacco for R. R. Pierck & Co., had a vision which he related to Mr. Pierce's son and others a short time after Mr. Morels was secret and to the state of the state o

Mr. Moody on Ministers.

ar. atoony on Ministers.

Mootly says there is too much rottenness in the church, and he wants the church to wake up and parge it out. Its says that "men join the chirdly for the purpose of colain bear of cefeatites in 200,000 on 200,000. Some ministers are abountions to have a long roll of names in their church that they hastle in any one who comes along, without regard to fitness. We want downright bluerty in the church."

The Prayer Cure.

A remarkable instance of cure through the agency prayer is reported from Minnesots. Mrs. Vinnie Case, a proper is reported from Minnesots. Mrs. Vinnie Case, a proper is reported from Minnesots. Mrs. Vinnie Case, a proper is reported from Minnesots. Mrs. Vinnie Case, a proper is reported from Minnesots. Mrs. Vinnie Case, a proper is reported from Minnesots. Mrs. Vinnie Case, a proper is the said from the mistress; they have one end of us, and the from conjumpless of minn. Pack. P. Mover. With case and the desired proper from conjumples. All hope had field, and there seemed to be but a brief period of life remaining, when a distant relative, an aged and derout, man, visited the suffering woman. He engaged in prayer for her cure, with his hands upon her band. Inmediately also began to correctly, and there are also most that may be parameter the ming are apparently elastic and sound/and persons, her lungs are apparently elastic and sound/and he is able to do a hard day's work. Such is the story as a substantial form of life that is qualified by discovered the substantial form of life that is qualified by discovered the substantial form of life that is qualified by discovered the substantial form of life that is qualified by there on the proper from the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the substantial form of life that is qualified by the case in the

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THE GREAT SPIRITUAL MOVEMENT. BY SELDEN J. PINNEY.

The tentimet.

I can conceive of no greater folly then to contrast the other life with this, as though the two worlds were antagonistic, and we stust forego all enjoyment of the one that we may realize the bleaschease of the other. They are related as body and soul; this world walts upon the other, as the study of the study, and these warfallons are by habit made personalist. Where you neved you recode therefore, there of the result.

DEAN BROTHERS—I have just seen an editorial in the Northnesstern Christian Associate, published in your cles has the heading. "Murapures Fatch." If Turris had been haserfed instead of faith, it would have appeared by the control of the control of

the appearances said to have occurred in a dark age, smong an ignorant and superstitions people, witnessed Sy comparatively a few and recorded by we know not "O, consistency, thou art a [swell, very rarely found among the clergy when writing on this subject. Hearing the clergy when writing on this subject. Hearing the clergy when writing on this subject. Hearing the clerk of the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the subject in the control of the calmide of the

and the measured in a good light. I have had a manyles, lye come out and stand with their hacks to the wall to have their height marked thereon, varying the medium, in titlese gases there was an possibility of "Irap doors by secret chrimeses," as below our library is the disting, youn, and no entrance possible only often raised, and the medium seen, apparently dead. I have had say spirit, wife hold the ourtain up and often raised, and the medium seen, apparently dead. I have had say spirit, wife hold the ourtain up and all in the daylight. She has shown herself often in all in the daylight, she has shown herself often in the dayline, she the presence of scores of thring wife-talking as in other days. I have often seen some of my children as they were when they passed over, In a few winnites they would become grown up formit asserting to the statistic height in mines and hep them



SCENES FROM THE HOME OF OUINA

Written by Ouina, through Her Medium Water Lilly, Cora L. V. Richmond.

PEARL.

CHAPTER XV. RESULTS OF MR. MARVIN'S MESSAGE FROM

Mr. Marvin pondered long and silently over the message of his angel wife. There was no other solution, there could be none; every fact was correct; the word, the manevery fact was correct; the word, the man-ner were hers. He rested; all, stu unif the conviction fully formed-itself into a firmer belief in the truth of the message. What a load, of sorrow was lifted from his heart! How glad and happy was he, step drove home through the spring-time air with the right light of the moon, whose fair beams seemed to foot them onto the his and the seemed to foot them on the his did.

what are you thinking, my daugh-

person. May was allent by his side.

"Of wiffst are you thinking, my daughter".

"Of wiffst are you thinking, my daughter".

Her voice was tremulous as she answered: "Of the good heavenly Father who has given my mother back to me. "This was:enough, she believed she knew it was true. Her finer nature and more intuitive mind, had received at first that which his infind had received at first that which his infind had received at the special state of the second of give no reason for my belief; but, dear fa-ther, I always fell when reading the Testa-ment, that was here, as though she were ment, that was hers, as though she were near me, and her eyes read the pages, and then they had a clearer meaning to me."

"Why have you never told me this be-

why have you never told me this before. "Why have you never told me this before." "Why have you never told me this before." "Robied May, "It thought you would smile and say I was nervous or fauciful." "Indeed you might have spoken freely." "And somethings," continued May, "In the moonlight, as it came through my open window, I hive thought I saw a form, a beautiful, rigidant face, and the form would float to my bedside, and something like, a kiss would fail upon hy brow, but I was not not afraid, and always thought of mother." / Mr. Marvin turned away to hide his emotion. He could not doubt this, for his continued to the same that we have the same that the same to the same that the same th

that you were, well, and was not anxious any more."

"Yes, I remember, said Mr., Marvin-you, chooked very bright and untroubled wher I looked very bright and untroubled wher I looked very bright and the looked was an analysis of the looked looked bright and the looked looked

the must come from green at our consumer from mental labor."
"And do you remember when one of our gardener's children was, oil, how I went to the cottage at night; and they could not get the doctor. I plut my hand on the little one's forshead and then bathed it in water and again placed my hand there. Well, do you know, dear father, I was hardly aware of what I was doing, and the, fever left the own of the standard water and again placed my hand that could cure the child, and been imprudent; but do you know! And a kind of faith that I could cure the child, and next morning when the doctor came and the gardener's wife told him what I had done, he said, I was a said, I had been imprudent; but do you know! I had the said to be the said it had been imprudent; but do not came and the said it had been to be said. I had been the said it was the said in the said to be said. I had been the said it had been and had been and the said th

kind of lore than I dreamed of, so you shall teach me of spiritual things." Then the beautiful lines of Tennyson floated through

his brain:

"How pure in heart and sound in head,
With what divine affections hold,
We will be the min whose the highest outd hold
would be the min whose the highest of the hold
"Heaven grant I may be worthy of such
communion," he most fervently of aculated
as he entered his room and prepared for the
night.

Conclused from Second Page.

only a few steps sway. At one time fire fell from above, consuming the grassian and for fell from above, consuming the grassian and for Laioto-Phillosoriilozi. Journal, and written by Mr. Peebles. The time he was present, there were two female forms there besides the medium, and a man in Confederate unjection of the medium, and a man in Confederate unjectified in the medium, and a man in Confederate unjectified in the medium, such as a man and a man in Confederate unjectified hand would be extended and shake, hands with all present, in sunlight.

the control of the co

superstructures, controlling the destinites of midrons, kingdoms and empirics, to seek semination, and the second series of the series. The church to which the exceed editors are the control to which the exceed editors are the series of the week sharing been controlled by spirit infigence. They were as much editor affects to despise Spiritualists, yet they are now the most numerous and influential body of Protestant, Christians in the tant day to be the religion of the fature. Well may our cultimediate that its 'caption and that the control of the series o

only can give such proofs of immortality as the longing, ashink plearts of the people treature below the longing ashink plearts of the people treature beyond the present that will fully justify the ways of God to man. If the editors of Methodis Curich part of these most who founded their church they would find they would find they were spiritualists. Indeed, in the proof of these most who founded their church they would find they were spiritualists. They are compelled to acknowledge the phenomena for constitutes pyritualist. The treature of the most constitutes pyritualist. The treature of the constitutes the proofs of the most constitutes pyritualist. The treature of the constitutes pyritualist. The treature of the most constitutes pyritualist. The constitute of the constitutes of the constitute of the constitute of the most constitutes that the constitute of the constitutes of the constitute of th

I copy from Wesley's Journal, page 364,
what he states out the best human teptimony:
A little before Michaelmas day, i'id, my
to sea. The day after Michaelmas day,
about midnight, laws him stand at my bedabit on the state of the state of the state
hip on which he sailed; spilt on a rock, and
"on the oth of April, 1751, about midnight,
I was lying awake, and away my brother
John adarding by my hesiade, just at the
Mr. Wesley ayas, in a foot-one, "So a
spirit, fonds no difficulty in traveling three
Page 399; and mich in a moneraPage 399; and mich in a monera-

spirit. dnds no difficulty in traveling three of our thousand miles in a moment."

For the constraint of the constraint

chapter.
This is Modern Spiritualism, so far as the

chapter.

This is Modern Spirtualism, so far as the phenomena are concerned. It embraces the converse with them face to face, is now the privilege of thousands, the converse with them face to face, is now the privilege of thousands, the converse with them face to face, is now the most inelicity of the privilege of thousands, and the converse with the privilege of thousands, and the converse with the privilege of thousands, and the converse with the privilege of thousands in the converse with the privilege of thousands in the commentary on Sanuel, he says: "The real is acquired in character and so manifestly breaches the spirit of the divine commission of the commentary of the commentary of the commentary in the commentary of the commentary is a supported to the commentary of the commentary of the converse with the converse of the conv

Truly doee Mr. Weeley any, "that the giving un those things is in effect giving un the many of the man

in the church which was my roster mothe
"For her my tears shall fall,
For her my brayers ascend,"
That she may know that Spiritual Chris
anity and Christian Spiritualism are ide
tical.
SAMUEL WATSON.
Memphis, April 1, 1818.

Items of Interest Gems of Witand Wisdo

She came and stood in the old South Church.
A wonder and a sign.
With a look the old time sibyls wore,
Half crazed and half divine.

Save the mournful sackcloth about her wound. Unclothed as the primal mother. With limbs that trembled and eyes that

burned With a fire she dared not smother. Loose on her shoulders fell-her hair, With sprinkled ashes gray; She stood in the groud, aisle, atrange and weird As a soul at the judgment day.

And the minister paused in his s midst.

midst, And the people held their breath, or these were the words the maiden s Through lips as pale as death:

"Repent, repent ere the Lordshall speak In thunder and breaking seals! Let all men worship Him in the way That his light within reveals.

That his light within reveals.

"This saith he Lord! With equal feet,
All men my clourse shall tread;
All men my clourse shall tread;
All priest and ruler no more shall eat
My people up like bread.

My people up like bread.

And into the porch of the awe-hushed church
Sho passed like a ghost from yielwrch
Sho passed like a ghost from yielwrch
Life withped her away at the tail to the
cart.

THE Earth flourishes, or is over-run with noxious weeds and brambles, as we apply or without he cultivating hand. So fares it with the intellectual system of man. If you are a parent, then consider that the good or ill dispositions and, or inspire you please to cultivate in the mind of your infants, may be apply the control of the cultivate in the mind of your infants, may have the cultivate after a matter in the point of the word. Mann.

Mean.

We: appritual teachers belong to both works: that of Time and that of Eternity, but as an Order we regard ourselves partly as candidates for eternal life. The only treasment of the partly and as a spiritual Order we cannot possess world's property, any more barwee on at death carry our land. This is a principle—let us stick to it. As a spiritual Order we must be governed by principles, for these are spiritual realities.—Burna.

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BY REV. SAMUEL WATSON, D. D.

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Bosse of the Entatio-Philosophical Journal psychiet

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"Psychography."

We have received from London a copy of the new work by our correspondent, M. A. (Oxon.) It is entitled: "Tychography: a Treatise on one of the Objective Forms—of Psychic, or Spiritual Phenomena." Jornas— volume of 152 pages, is gotten up in very nest vell known publisher of the London Spirit-W. A. Harrison, 38 Great Russell

style, bound in cloth, and published by the well known publisher of the London Spirit-widtlet, W. A. Harrison, as Great Russell street, London the street, London. The author has here selected one incontestably proved phenomenon out of the multiform whenomens of Spiritualium; and the long street of the consideration of Spiritualium; and the long street of the right nor to the left—indulging in no collateral speculations—arguing for no impertinent theory as to the origin of the phenomena—he ping down the attention of readers to the consideration of the one great inquiry, "is specification," after "From this issue, by a purely logical and inductive process, he does not allow them to "escape rocess, and the street of the consideration of the one great inquiry," is specifically a proved and inductive process, he does not allow them to "escape writing through some force unknown, but to-which, for the sake of convenience, the epithet psychical is applied. The great French-spiritualist, Allan Kardee, made a very convenient distinction between "Poeumatology," and "Psychography." By, the former he signified writing where the hand of an uncommentation of the process, and "Psychography." By, the former he signified writing where the hand of an uncommentation of the process, and the same connected and the same and the same

heard a certain woman make a certain pre-diction, which was literally fulfilled. It re-quires an expert, according to Mr. You-man's, to know whether one heard or not in

mains, to know whether one heard or not in such a case!

"I have nothing to do," says the author of Psychography." with the allegation; that such and such occurrences are outside of the nature of things, and so are't be re-jected without the formality of a trial. This is an ancient method—more antique than venerable—oftlipspean of new facts. There was a time, somewhete in the world's hiswas a time, somewhere in the world's his-tory, when it was employed to burke almost every manifestation of truth which was sifw and unvelcome." Let this be the reply to the objections of Messrs, Carpenter, You-mans, and the rest, as to their argument that our facts must be untrue because they

As to the facts presented in this book, all hast the author attempts to maintain is the body from an interestable inference that they farmlish evidence of the existence of a force, the strength of the stren

Sengio Philosophical Journal

JRO. C. BUNDY.

Rainie
A. R. PRANCIS.

Associate Editor.

A case of Carpenteryand others. If human testimony has been worth anything as a factor in establishing the fact that a certain phenomenon has occurred on a certain oc casion, then is psychography no longer questionable. Remember that the Copernican system was once as "revolting to the reason" of Horkey and others as the slate

leasion, then is psychography no longer questionable. Remember that the Copernican system was one as a "revolting to the reason" of Horize and others as the slate-writing phenomena now is to 4 anhester. Sol'I any man asks you for electronical systems are shall be a substantial to the control of the contro

would know whether the dissolution of the carth-body is the end of the individual consciousness.—"Come and realize the evidence I present of a supersensual intelligence—of powers in the human organism presignifying a prirtual state of existence. The proofs are actual—incontrovertible—irresistible—read them, and point out a weak place in the testimony, if you can?

We do not see how any candid and reasonable man can rise from the fulfalful personable man can rise fulfalful personable man c sightest importance in opposition to what is known and established. Fortunately, for the cause of truth, the facts, conditions, the processes, have been of such a character that no medium's recreancy, falsehood, spite or determination, to throw doubt on what he had been instrumental in producing, can be off the slightest avail in impairing the knowledge of investigators, shaking their condidence in the actual phenomena as they occurred, or invalidating the evidences. We hope that "Paychography" will meet with an extensive sale in America. It is wholly unhawerable as an array of evidence in support of the essential truth, not only of psychography, but of all the cognate facts in Spiritualism.

Lock-Stitch Machines in the Spirit-World.

Lock-Stifteh Machines in the Spirit-World.

There comes to us from a trustworthy source the following ludicrous, though, in some respects, mourrall trisident, showing to what a stretch of creduitly the mind can be educated. A certain amiabhe-lady, living not a thousand miles from Chicago, has been for a long time in the habit of visitings, the materializing shances of Bastian and Taylor, where she has often had the exquisite pleasure of seeing and affectionately greeting the materialized spirit of a very dear female relative. Upon one occasion side requested a piece of the drapery of the spirit to retain as a somewing the shappy reunions; the spirit complied with alacity, and severed a piece of the robe, in all the season was related to the spirit of the spirit ance was rather a stunner to some of the mily, but the good old lady readily straight ened the seeming crookedness by explainin, that she had been taught, that in the spirit world they had everything we have here and therefore must of necessity have lock stitch sewing machines.

Samuel Watson, D. D.

In another column will be found an able and deeply interesting letter from this talested toother, which we earnedly comment to the careful attention of Spiritualists, and especially to Methodists, with whom Dr. Walson was for nearly firty surar an honored minister of the googel. By the side of the testimony of this grand old man, the weak-raportings of Few Arthur Edwards seem insignational indeed.

Gan'a Mother Mistake her Child

Jewisigators of the phenomenon of spirit form tentions, are constantly asking the question, "what evidence can be offered of the identity of what is claimed to be a materialized spirit?" One of the most weighty and constant replies to this, is made by citing some remarkable instance where by citing some remarks a mourning mother has ng mother has been thrilled with a mourning mother has been thrilled with heavenly ecstacy by recognizing in the ma-terialized spirit the form of her darling child; and then been invited to take a seat at the cabinet door, there to be careased and talked to by the spirit.

This incident is of common occurrence, and is, to many, a hard nut to crack, one that is relied upon with most implicit faith to carry conviction to the doubting mind.

ials is relied upon with most implicit faith to carry conviction to the doubting mind. The following case is familiar to nearly all the Spiritualists of Chicago, and to hundreds of others throughout the country to whom it has been related. A Mrs.— has been in the hubit for a long time of attending likituan and Taylor's schones, where she seldom failed to see her daughter who passed over, somegiventy years hime, chi is younglandy had a cultived great desterity, in material that the second of the second have been misled, is met with scorn and in-dignation and all investigation is barred. In the particular case-cited however, thanks to that unreclaimable trickster "Huntoon," we are enabled to demonstrate that the evi-

we are enabled to demonstrate that the evidence vern of a riother, is not conclusive as to spirit materializations where the conditions are not fraud proof.

After "Hunton" opened his materializing show on Wababa vacuna, this Mrs. — in common with several others who had been customers of Bastian and Taylor, transferred part of their patronage to this fellow. Mrs. — was soon delighted beyond geasure by seeing her daughter materialize under a stronger light and more satisfactory electromatanes whan had were occurred at Bastian and Taylor's and no assertion of the

use by seeing not danguate materialized used to the control of the Independent, a Swedenborn lished in this city, the follo nborgian par lished in this city, the following course, the flow in which the editor of that paper took part; it occurred in a street car, the lady being then on her way home from a scance at Bastian and Taylor's:—

Bastian and Taylor's:—

Bastian and Taylor's:—

Bastian and Taylor's:—
"Did you see anything, madam?"
"be, sir,' was called up to the cabinet—my
"be, sir,' was called up to the cabinet—my
"be, sir,' was called up to the cabinet—my
"be, sir,' was repeat to you to this way before?"
"Did she ever appear to you to this way before?"
"Several times, sir, not only where we have
been to-slight, but at Dr. Husston," Then, turning to a gestluman, abe said. "You saw! was not
much agitated when they called me up to that cab." log to a gentleman, she said. "You say much agitated when they called me up : inet to-night".
"No.1 observed you were very calm."

"No.1 observed you were very calin." "Yes, I use of oil." much more so than-when the died twesty years ago! To tell you the trush, to come of the control of

tair whether it was an imposition or a real spirit.

"That's what puzzles me, air. have never been able to do that. I speed to be magnetized—have't the govern to move a muscle; if you stood to be the speed to be the speed to be the speed to couldn't raise a hand to truth the phantom. Oh, it full you it have lost my father. I don't cry and ay into hysterics now when they call me up to that much!

On the speed of the sp

late bysteries now when they call me up to that cathonic door to see my daughte Carriel. Not cathonic door to see my daughte Carriel. Not Had Mrs. — witnessed the manifestations at Beatina & Taylors' under fraud-proof conditions, she would not have had to employ fulf his a fractor, and consequently would not now have to cry out in bitter an guids: "Oh. It call you I have lost on fulfally would not now have to cry out in bitter and guids: "Oh. It call you I have lost on fulfally would not now have to cry out the bitter and under the condition of the gouitments of the fraudation is upport of the gouitments of the fraudation is upon to the gouitments of the fraudation of the condition and credulity better, than the evidence in support of the truly senuine. That there are genuine form maintestations seems, from

irrefragible evidence, to be fully established; and it is equally certain that most so-called form materializations are counterfeit.

There is, then, no alternative left but for us to insist on crucial test conditions in every case.

We commend to the attention of the Scientifle American the following remarks of Sir Humphrey Days, "One good experiment is of more values than the ingenuity of a brain like Newton's. Feats are more useful when the Newton's. Feats are more useful when the Newton's Feats are more useful when the Newton's Feats are more of the Newton's The Scientifle American calls Mr. Win. Crookes, F. K. S., "an unscientific scientist," because lartifle approximation of the Newton's experiments testing the supposed spiritual phenomena through Home and other mediums, he was at work upon that which is not "a legitluste object for scientific investigation," but "a simply a repetition in different words of Carpenter's war objection, which amounts to this: "We must not let our senses convince, as of things that our common sense tells us are impossible."

Objections like these are what philosophers call a mere begging of the question; as settled negatively by a man's own notions of the probabilities of things. Nothing more obviously unscientific and unphilosophical than this could well be proposed. It is not philosophicality, but merely an indebent and cowardly way of shriking the trouble of investigation and thought. If the great discoverers had not rebelled against bigotry like this, we should have been in the control of the phenomena, because it are videntify opposed to what he exteems the universal law of gravitation. Here he assumes to be the judge that Like is the nature of things impossible for any power, the sourcest

investigate the phenomena, because it nevinvestigate the phenomena, because it nevversal law of gravitation. Here he assumes
to be the judge that the in the nature of
things impossible fuf any power, the source
of which fic cannot see and feet, to overcome
gravitation. He hinkelf overcomes it every
time he lifts his foot; but the idea that any
invisible intelligence for exercise the same
pulse of the intelligence of the control of the control
and the seed of the control of the control
and the control of the control
and the control of the control
and intelligence for the control
and unpopular but thoroughly well attested
phenomenon, he is to be stigmatized by our
learned contemporary, which profigues to
be a representative of the most savanced
tist." Truly, for the cause of truth it is a
pity that we had not a good many more of
such "unscellentific scientists."
"The mede fact, now sutilicently proved,"
writes a correspondent, "that there is a
world of powerful intelligences around and
about us with capacity to communicate, it
houth "inscellentific scientists."
The mede fact, now sutilicently proved,"
writes a correspondent, "that there is a
world of powerful intelligences around and
about us with capacity to communicate, it
houth "inscellentific scientists."
The best of the control of the control
intelligence of the control
intelligence which nothing that has sever
yet bega discovered can for a moment stand
into only regret that it is left to, he for and
feeble to search out the great truths that
must lie hidden under this new force and
intelligence, whatever, name it may be called by or disguised under."

The circumstance that all the splections
that our peeduc-scientific opposition to investigation, is that they do not want our facts to
be true.

Spiritualism and Impostors.

The following latter needs for the

The following letter speaks for itself, and

These shams subserve a purpose. The rank growth of weeds shows the richniss and strength of the soil, and points to the necessity of removing them to secure that strength to the yegular crop. This lessen is being learned by all Spittualists. The weeding out process have commenced in earnest and must continue and

fraud is removed, and Spiritualism will be the healthier for it. No Spiritualist should the healtifier for it. No Spiritualist alloud be disouringed or discounted at the failing of the blasted fruit. What remains upoint the rew will be larger, healther and more vigorous. The winds cannot shake of the real fruit. We have in this sirting and purifying process everything to encourage us; and we should take cheer and thank God, and the angle in the first the health of the shake of t

ments which are in preparation in the Spirit-world will be thir senit. They may be near at hand.

Home circles should be organized all over the land to give an impetus to a system of travestigation that will bring a steady and free the state of the sta

confidence of the world.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. M. J. Wilcoxson, now at Bridgeports Conn., will start for Colorado the middle of May, and will lecture there.

Prof. Eccles lectured in Cleveland, Sun-iay, April 7th, and is to return again in May. His address was spoken of as particularly

able.

The Saratoga (N. Y.) Sentinel republishes in full from the JOURNAL the able lecture by Mrs. Brigham, "The Contrast in Spiritlife.

ife."

A. W. Curtis writes that W. L. Davis has developed in his famby circle as a good healing medium and trance speaker, and that he will vouch for his honesty as a medium.

with voice for his nonesty as a mentum.

Ella E. Gibson is still speaking twice a
week for the people of Marshallton, Pa. She
has been ministering to them for the past
eighteen weeks, and expects to remain some
six weeks longer in that place.

We regret to learn that the wife of Prof. S. B. Brittan of New York city, has had several shows of paralysis, and her health failing rapidly, so that she cannot long remain in the form

main in the form.

W. T. Chungen.—This well-known medium has the time other column well worthly feel to the column of all reliance and very the city of the column of all reliance and very tigators. Church has an experience which enables him to know whereof he speaks. A good missionary document is the pamphiet of lectures lately published by us, and offered at the low price of 10 cents per copy, or three for 25 cents. It is an octavo of 32 double column pages, neatly bound.

By courtow of Dr. A. B. Stinger, of Dr.

double column pages, neatly bound.

By courtesy of Dr. A. B. Spinney, of De-troit, we have received a copy of the poem read by Ass H. Stodard at the State Spirit-ualist Convention in Kalamazco, Michigan, March 24th, 1878, which we would be glad to print if it were not so long.

The debate between W. F. Jamieson and Elder Cunningham, at Girard, Kan, at hist accounts, was waixing bot. The churchines are extensive the superior of the control of the excitement which was causing a general stir among the dry bones of theology.

"The MUSTRY OF ANDERS WAS ANDERS WAS THE

and clergymen were bolling over with the excitement yhkels was causing a sizeral sitt among the dry bones of theology.

"The Ministray or Asociats' was the subject of an able discourse by Dr. H. W. Thomas, on last Subath. Having paid some attention to the Methodist minister and a subject of an able discourse by Dr. H. W. Thomas, on last Subath. Having paid some attention to the Methodist minister and a subject of the subject of paid the subject of paid the subject of paid the subject of the subje

the manifestations produces in usuar pres-Bastan and Taylor groups mediugabily as a business. If Spiritualists accept them as mediums, though shoesened they snow as mediums, though shoesened they snow houses inquires that spirit agency chance them to be a superior of the shoesened the tell may consider the spiritual than the spiri-tualism is not responsible for what they cannot. Let beam be regulated then, Spiri-tualism is not responsible for what they cannot receive the spiritual than the spiritual shoesened cannot be the spiritual than the spiritual shoesened that cannot be the spiritual than the spiritual shoesened that the spiritual shoesened that the spiritual shoesened the cannot be the spiritual shoesened that the spiritual shoesened that the spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened that the power spiritual shoesened that the spiritual shoesened the spiritual shoesened that the spiritual shoesened that the spiritual shoesened the spiritual shoesened that the spiritual

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Answer:—No in a spiritual sense or condition, they do not.

Question:—Do calanties ever occur in the spirit world, as that?

Answer:—They do not.
Question:—Is it true that the catiny of a person?
Answer:—No.

QUESTION:—Why is it that the magicians of the East can handle poisonous snakes and receive no

Querrors.—Why is it that the magicians of the East can handle poisonous sankes and receive a Cantana that the sankes by magigiting them, and then control them. Querrors.—In materialising a flower, is not the spirit enauged in the process, compelled to use a first considerable of the spirit enauged in the process, compelled to use ANSWER:—There are no flowers brought from print life to materialize. Those that you see at scances, materialized for a time, are artificial, or my have been brought from a distant part of the country for an especial purpose. It is only on rade occasions that flowers are materialized. Querrors.—Anosepitic anticeprash thoughts after the control of t

Answer:—Standing on your planet, I ould see a man or woman on a world in the milky way, millions of miles distant; Questrox:—In case of levitation of the human ody, what method do the spirite employ! Answer:—They bring inter, requisition a occuliar kind of electricity that lightens the ordy.

body.

Questrox:—A clairroyant claims to have seen soldiers in agritable, marching and countermarchine. Have you soldiers in agritalite, or was the scene merely a symbolic picture. I am here to-night dressed in my soldier clothes. When I come into this room, I -always put on, as it were, my soldier clothes.

Johns.

Question:—In this world we recognize a myroy his color. Now, it spirit life is there any diference between a back man's spirit and a white
ana's spirit.

ANSWERL-It is climate that gives the
agero his dark Golor. It is spirit is not dark.

Questrony—Hithers is so difference in color of french
in the Sampher-hand?

Laws ance-seeded in recognize-

in the Sunjan-hard?

Answint:—I have succeeded in recognizing my colored frields without having them blackened, and I hope the questioner will be able to do the same.

Question:—Does tobacco affect the spirit injuriously?

ariously?

Answer:—It does; it retards progresson, the progression of all the spiritual faclities, if the physical faculties are saturated

mates, it rae physical faculties are saturated with tobacco.

Questrony—Do you believe that tobacco should ever be precited for medicial purposes?

Associat—It should nover be prescribed for the precited for the control of the precited for the control of the precited for the precited for the precited for the property of the precited for the product and precited for the product and precited for the product for the precited for the product for the precited for the product for the precited for the

Answer:—I should suspect that the spirit lying the communication had never stud-

Asswm:—f sjould suspect that the again; giving the opinium eat on had never stud-bid the laws of pature; I should say that he was seriously mistaken, and visuould doubt whether very intelligent. Genericor—in its setion upon the spirit, which produces the worst effect, afcoled or tobacco? ASSWMEN-FORDECO; It is the cause of cancer, paralyzis, and other terrible diseases in your midst to day. Physicians will tell-you that paralysis and cancer are on the increase.

you that parayses may cause the use of to Greate.

Questrois—When persons cases the use of to Questrois—When persons cases the use of to Questrois—When persons cases the use of the persons to the person of the persons to the persons the effects more readily than they would it using it.

Answerns—They certainly do, for the physical body changes every seven years. One point I wish to make clear. Give a bright, intelligent boy of fourteen or fifteen years of age, tolorect to sincke multile he is thirty years of age. Al-thirt age his has done all the good he ever will in this life. The rest will be spent in smoking and drinking, carredy able to make a living for himself.

Questrois—Is the constantly increasing use of obsects a sport of sanish; in the spirit—world!

Answern—I do, it is

JAMES NOLAN'S FAREWELL ADDRESS THE READERS OF THE JOURNAL.

I come to say my good-bye to the readers of the Journal. I hope that I have given satisfaction, in a degree, to the questions that I have answered. I have been silways concise in my repilea, and thinking brevily the soul of wit, I adopted it. I am sorry to lay, good-bye it is a word that always brings, very melancholy feelings over mel-

and yet I see the necessity of giving expres-sion to it, for I feel that my medium needs a change, as well as rest, for she has worked so long in the field of Spiritualism without rest, that if I don't give it to her, she will compelled to enter the Spirit-world; but we are not ready to give up the work we have promised to do, and I feel that I have have promised to do, and I feel that I have only stopped answering these questions for a time. We will yet give manifestations to the world of a much more staffling charac-ter than has yet been given. I promise the readers of the JOUNNAL-that they shall have the drisk knowledge of them, for

igh that paper they shall be proclaimed

through that paper they shall be proclaimed to the world.

Col. Bundy, I thank for his kindness to my medium. I feel that he has been a true and singera frijand to her; and being a true gad hisnere friend to her, he has been one to me. I approve of the fearless course he has taken in his japer in regard to mediums, and feel he is the best friend they have; he has the approval and support of all good and true spirits. The Spirit-world do not wish their work degraded by frauds. I will assist each circle and all mediums to the full extent of my power. I ask the readers of this Journal, to form circles in their own homes and among their own friends, that there may be no doubt in reference to the manifestations given, for I am, not accustomed to making speeches at my departure from one place to another.

Question:—Pease give, your ideas of the presuments and cardinalism.

departure from one phasing decarines and operature from one phasing and the mother of the perdeparture of the perent outlook of spiritualism our idea of the perent outlook of spiritualism during the dast thirty years, is only a small beginning of what the next thirty years will bring forth. Spiritualism the period of the perspiritualism during the dast thirty years will bring forth. Spiritualism will waik out in broad day light and givemanifestations that cannot be doubted. The Bible that spir wertlen many years ago, told day; if. 15ey see their release well a fine of the period of the p ism has been passing through during the past two years, have been needed, for the same will result in removing the dross, leaving only the pure gold. It has brought suffering on the innocent—they must always saider more yet less with the guilty. Truth will live forever, however, and spirit communion being a truth, cannot be controverted; it is governed by a fixed law, and no hand can wipe it away, and no votec can crush it. down. If will live and grow through all time—And why should people through all time—And why should people through all time—And why should people should any hand brings to the mother her child, and messages from friends. Why should any hand try to take it from them? Why should any man cry it down, because it is beautiful and bright, and those who sincerely believe it are made better thereby. I promise the readers of the JORINAL to watch over it, and assists its editor in every direction I can, and those who are working, for it, as far as immortal can assist a mortal, I shall not forget the children who read the paper, for I shall watch over them, and not only good-bye, bit may blessings rest upon each new how feads the JORINAL.

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Saponifier, see advertisement on another page 23-16-25-15

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AT D. P. KATSER, W. D.

Let inspiration's Bood gates ope,
And let at the of wisdom in;
And let at the of wisdom in;
Let us the higher life begin.

Our religers past to overcome;
Holy at the hight to ever know,
And, knowing, dare the Right perform.
The light dated with knowledge glove!
We how our heads in thankfulness;
Eakly soul with iterepth majester grows,
Our lives transformed, whe would to bless
This be our aim, this be our life.
To live withsangels here mar;
Lifted above the carithe-wate strife
Where Inspiration's woice rings clear,
And there and the blasing truth

And there smid the blazing truths
Which shine like stars athwart the sky,
Regain the freshness of our youths
And gather thoughts that ne'er can die.

All life's tokens as we need them
Meet our gaze at every turn,
And precisely as we heed them
Do we all life's lessons learn.

We need the contrast of all things— We need the night and more— We need the winters and the springs, We need the rose and thorn

We need our tolls and need repose— We need have smiles and from s— We need our joys and need our wees, And all life's ups and downs.

For as students in life's college in the primal class we stand; To acquire the needed knowledge For the glorious Summer land.

For the glorious Summer land,
And no fears we need to borrow
For our destined end or way,
If we only let to morroy
Find us better than to-day,
-Dr. D.-lambrous Davis.

Magnetism on the Brain.

ooking over your very interesting paper, we oldied, on several occasions that there is oldied, on several occasions that there is the several occasions that there is the several occasions that there is the several occasions that there is more than a sprinkle of that the several occasions that the several occasions the several or several occasions of the several or several occasions of the several occasions o

Death and Spiritualism.

The following excellent thoughts, written by Mrs. Cella P. Woolley to the Christian Register, and ply with equal force to women in the ranks of Spiritualism. The amount of good they can ef-fect by organized action and effort is incalculable. She says:

Startling Sounds

Tolche has the John. In olden those the war, for heasted of the 'good Tolche blate,' but things for heasted of the 'good Tolche blate,' but things reverseed, and four 'locke' beaste of the ghost-page, the middle dirounds offer rullicard purposes, in the middle dirounds offer rullicard purposes, in the middle dirounds and the cavity call." Thus far it has not succeeded the calling up many eccounts of spectral sights upon the Middle round.

The Informer well's says in reference to its use:
"This is a free coubtry, and have I not a right
to amoke If I want to?
Yes, Mr. Smoker, this is a free country, and other
people have lights as well as you, and so you
are not a right to annoy others unnecessarily,
to may have a right to smoke according to

may have a right to smoke according to do not believe on have a right to smoke, and no the believe that it is wrong to smoke, and no the believe that it is wrong to smoke, and no the smoke of the smok

The Majority Test.

Brief Mentions.

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dong without it.

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sawty (0s. show me tills spirity immercial of
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mercural is hall know the Angel Mann; Ma delows; heantiful Land of Lile; The Willing
all Looking Over; Gathered Homis: What is I
a Looking Over; Gathered Homis: What is I

SELECTED: feet on the Bright Celestial i cloome us Home; Welcome A. spose; Sweet Hour of Prayer; Chee ne up Hither; Bethany; Only ne Before; Chapt—Hymn of the

DEVOTIONAL SPIRITUALISM. hort Sunday Exercises for Spiri alists. NUMBER FIVE.

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biscourse.

Why is the alleged modern fact of materilization so offeshive to the Christian theological and the state of th

yearenty and pointness to-day," no been seen by secretary and pointness to been seen by shortal system and the pointness of the seen that the words speken by spirit-near seen that the words spiken by spirit-near seen that the words spiken by spirit-near seen that the words spiken by spirit-near seen that the most seen that the seen that

iouch of spirit hands is felt, and that the words spoken by spirit-voices are hagard.

What is it that sees without the physical year and without the assistance of light? It is the immortal soul which stands behind an attent of the spirit and the spirit and the spirit as well as of a body.

The vision man—the existence of a soul as well as of a body.

The vision man—the existence of a soul as well as of a body.

The vision point of the spirit as the spirit as

existing are true and apt, but that the super-sensual faculties, intent in man are a tileu-sion and a lie—meaningless and objectless? Jud organism; truly indicate the spirit-yal organism; truly indicate the spirit-jal organism; truly indicate the spirit-jal organism; and the spirit is a spirit is a spirit in Jud organism; and the spirit is a spirit in a spirit in diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit is a spirit in a spirit in a diagnosism; and the spirit in a spirit in a spirit in a diagnosism; and the spirit in a spirit in a spirit in a diagnosism; and the spirit in a spirit in a spirit in a diagnosism; and the spirit in a spirit in a spirit in a light in a spirit in a light in a spirit in a s

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Then overwhelmed by evidence, and-unis to deny the reality of the phenomens
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, "What of it?" ting what of the theology or the science lof talks in that way—what of that? the control of the control

night—
e, now, and visit every miscult for
e, now, and visit every miscult of
pour thy joy on all mankind,
longing souis aloud would sing,
ig up, Celestial Fountain, spring!
a sin and sorrow set us free
make, us temples worthy thee,
so holy Fount, thrice holy Fire!
heart with holy zeal mapire;
us eternal truths receive,
us to live as we believe.

Come, mortals and imm And swell the influence By nobler living may we And swell the influence ye partake; By nobler living may we raise. The sweetest song of loy and praise! How, Lord, shall voly a or usue be sweet O, how should souls immortal meet! Winning thy own eternal smile? Come, beautiful, as souls should be; Come, beautiful, for Got to see Come, beautiful, for Got to see And greet the all-seeing eye delight!

INNOCATION.
Infinite Mind, help us to put your finite minds in a holy relation to thee. All of good that we have is thy gift, and all of evil additionable to the holy of the state of the

Love divine, all IVYM.

Joy of heaven, to earth come down!
Fix invus thy humblest dwelling.
All thy faithful mercels crown.
Feeth, thou art all confussion,
Visit us with fify salvation.
Enter every longing heart.
Heagth.

Breathe, O breathe, thy loving spirit
Into every troubled breast;
Let us all in thee inherit,
Let us find thy promised rest.
Come, almighty to deliver,
Let us all thy life receive;
Graciously come down, and never,
Never more thy temples leave.

Most high and ineffable Wisdom, save us from spiritual blindness, from error, and from wrone. Most high and eternal strength, and a fertilitude of the strength of the strengt

EDITOR JOURNAL:—Having been a brializing medium for twenty-four y-can readily appreciate an editorial I terializing medium for to I can readily appreciate a ticed in a late JOURNAL materializations through I can readily appreciate an editorial 1 noticed in a late Journal, concerning the content of the least doubt as for the genuineess of the manifestations occurring in their presence, the least doubt as to the genuineess of the manifestations occurring in their presence, to the most stringent and absolute text conditions, particularly when no punishment from the extended experience. I have had, that certain, and in fact, imperative conditions, particularly when no punishment from the extended experience. I have had, that certain, and in fact, imperative conditions are considered to the conditions of the most conditions of the most conditions of the medium, and as all true mediums are the medium, and as all true mediums are the world, the least reflection upon their honor or versely wholly incapacitates them for the present of the present of

out any inconvenience whatever to the medium. A superciate the ceiling of Bootand the time has been, when I was equally as sensitive as they, and have as often had
the time has been, when I was equally as sensitive as they, and have as often had
phonor and dignity instated by what I amounted by the constant of a separate when the constant of the constant of the constant of the constant of the constant in the constant in

emiess "iest could he most crite
exposures under any circumstance, will be
impossible. This course I have taken for
the past ten or twelve months, and shall
adopte to it in the future, and I find that in
so dding my medial powers have become
strengthenes, and many who dave formerly
become my warmons.

went it.

In conclusion, Fro. Bandy, allow me to say, that as I have just emerged triumphantly from a contest with Prof. dazzino, the great from a contest with Prof. dazzino, the great poster, or the say of the contest of the challenges of the contest of the challenges of the contest of the challenges of the challeng

BY EPES SARGENT.

Do those critics who reject the notion of a sixth me personality over trouble themselves with the personality of the personal that the personal that the personal that the personal in Latin (from per, through, and sonars, to south meant the mask worth by the sounds of the volce were concentrated, and through which he made in himself hearth personal in Latin (from per, through, and sonars, to south meant the mask worth by the sounds of the volce were concentrated, and through which he made inhuself hearth piled to the mask; it came next to be applied to the mask; it came next to be applied to the actor, then the personal that the p

beyond nature, tree and trainecendant, just as we conceive of the spirit or man at traines as we conceive of the spirit or man at traines. It is physical and corporeal limitations. To say, therefore, that the divine person of the spirit of

The Dawsing Light, a new monthly eight page paper, has been started in Cedar Rapids, Jowa, in the interests of Spiritualism, at one dollar a year. Mrs. Dr. H. Warren and other mediums, editors; Cotter and Wheeler, publishers and proprietors.

Form by THE Maisternits.

JOHNNAL—Spiritual Scientist for April, in speaking of Mr. Tuttle's new work, says:
The "Elbies of Spiritualism" by Hudson Tuttle, new being published in installments to the proposed of the proposed of the proposed of the proposed in the spiritual series of the proposed of the

ANOTHER LYCEUM.—The Spiritualists Santa Barbara, Cal., have organized a greasive Lyceum. The officers are: Conductor, Mrs. H. F. M. Brown; Asst. Cor. M. Mary. A. Ashley; Guardian, Mrs. Mary Hurt; Secretary, George Child, Esq.

They are desirous to obtain "The Lyce Guide" or Song Bird. Any Lyceum hav them to dispose of, as they are outlef or

Poisonous Literature

Prof. W. G. Sumner has, in Scribner's Ma-gazine for March, a well-timed article on "What our boys are Reading." The con-stant increase of trashy literature for young "What our boys are Reading." The con-stant increase of trashy literature for young readers of the Dick Turpin and Jack Shep-herd style,—all this kind of cheap, vulgar, exciting remaine, is furnishing nothing less or more than the preparatory course for the graduation of our youth into a life of vice and crime.

re which inculcates the true prin ciples of individual liberty, without debase ment; the science of morality, without bigment; the science of morality, without oug-offers, the science of morality, without the contract of the most perfect manhood albe-domanhood, without theo-logical bias, and in accord with the divine laws of Nature, is now placed under the guise of law by Anthony Constock, the agent of the government, in the category of "obsecene and blasphemous literature," while "beautiful the category of the these filthy and degrading publications are flooding the land, poisoning the minds of our

nooning the jana, possoning the minds of our youth.

It is high time for the conservators of public opintor, the managers of public jour-nals, and our public teachers generally, to take positive and determined grounds to sup-press at quee this flood of vice which is sweeping over the land.

Departure of Mrs. Hollis-Billing.

It is with profound regret that we announce the departure for Europe of this most amiable lady and excellent medium. Mrs. Billing, during the year passed in Chilcago, has endeared herself to a wide circle of friends, who have learned to love and respect her for those admirable traits of character which stamp her as a lady of refinement.

ment.

As a medium, she has been entinently successful, and the vacant place she will leave in the ranks of the profession will be hard to fill. Dr. and Mrs. Billing left the city on Wednesday for Washington and Baltimore, where they will spend a few days, and also vitted the wednesday for the she will real read to the National State of the Wednesday of Washington and Baltimore, where they will spend a few days, and also vitted the Washington of the Washington and a second to the sharing a reductor from the Navai Academy. Quity in May, will bid addes to to this sharing and and for England, which is, to be place future home.

A reducedar Affair concurred on Monday

England, which is, to be pheir future home.

A recherche affair occurred on Monday ovening last at the residence of D. H. extended to the control of the con

will long be remembered with pleasure.

A MATERIALIZINO MOUNTERANK.—A fellow known by the name of E. L. Jennings, with other aliases, has been lately exposed in St. Louis, while apparently submitting to fraud proof conditions. It was only by extraordinary precautions he was detected. We shall give the particulars next week.—In the meanting look out for him.

There is no truth in the statement of the St. Louis papers that the RELIOIO-PHILOSOPHICAL JOURNAL has endorsed him, and we do not believe by has been endorsed by the Banner of Light.

Meeting of the Spiritualists of Wes

Lassed to Spirit-Mite.

edge.

The arc the last of five harmonious children who the property of all who know them. Writies were held at the residence. The fratening of 1, 0, 0, F. weep present in continuous of the property of the

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Ernth Genes no Bash, Dows at no Human Shrine, Seeks neither Place nor Spplause: She only Soks a Bearing.

VOL. XXIV.

INO. C. BUNDY, EDITOR.

CHICAGO, APRIL 27, 1878.

SINGLE COPIES ACUT CENTS.

NO. 8.

THE MINISTRY OF ANGELS.

mon by H. W. Thomas, D. D.

Are they got all ministering spirits, sent forth to minister for them who shall be being of shire on minister of them who shall be being of shire on ministering them who shall be being of shire able the subject of a curious or imaginative speculation as to what effect it produced that the ministering of the shire of

gies, and expressions and experiences as may timit to render such a location to only the better prepared to understand and accept the libble doctrine.

Cept the libble doctrine.

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work and this growing numeric of only have well as the high service of power of the service of other of the service of power of the service of power of the service of power of the service of the servic

the presence or a rupo or neutro-name, years, the presence of a rupo or neutro-name, years, the senses in their ordinary moods may and do, mike themselves known in moments of exists or of great need.

The senses in their ordinary need their present to the present the present to the present the present to the present the prese

in palace or hovel, or out in the desert wild-but tile angels of God are there. It has long been the chercished fath of many—and it is my belief—that each sout, that all souls, have guardian angels—bands of angels— who attend them through all their journey here below. O' what an upper-world of life and light and by and ministrations is just above us guideal door its could our blind

THE ETHICS OF SPIRITUALISM: A

System of Moral Philosophy.

CHAPTER XIX.

THE DUTY OF RELYCUTURE.

It is said the chief and of man is 'To glorify God and edgo Jim.' To glorify God is his parkment of the chief and of man is 'To glorify God and edgo Jim.' To glorify God is his parkment of the chief and of man is 'To glorify of the chief and the is 'glorify himself. By glorify we mean the glory of a miphe well spen till in. If man lives not for this end, his life his admiss and profities. The necessity of education is delive all can not the output. The free schold where all can not the chief and the chie

the schools ignored, his color, the source with enreched health, and thus in getting and with enreched health, and thus in getting and effective.

On the other hand, the laborer by surremitting physical toil almost entirely ignores, mental and moral culture. The result of this onesided activity grap be seen into doformed characters everywhere to be met with.

Particular culture.

As the body Particular culture, and the control of the properties of the particular culture. As the body elicities of the best spiritual well-being. Health is the greatest good to the best spiritual well-being. Health is the greatest good to the body. It is the harmonious activity of all its organs, performing all their functions each in its sphere. Disease is the reverse of his, and comes not as a punishment, but as a result. Labor, morally reaches and estimate, but as a result. As soon as the mind perceives the organic laws of the hope, morally reaches and estimate, but as a reside above physical limitations, and while disease has slowly destroyed the body, the as shone bright and clear as a star; yet these are exceptional cases. Disease weakens physical power, and suppresses spiritual energy. The spirit at best has a heavy weight to carry, and would be so much health of the properties of the spirit and the same and the spirit and the same and t

of his mind. Muscles half as strong may be quite as healthy.

The child should be taught, first of all, that show it as many robbe and honormabe, but a duty. Thus a coupling notice and honormabe, but a duty. Thus a coupling in the should be sho

to me mind is most cases where now only the bodyls regarded.

"The Will can poses a far givener coinces over the body.

The Will can poses a far givener coinces over the body.

The Will can poses a far givener coince over the body.

The Will can be a far given the can be a far given to the can be a far given to the can be a far given to the same by their Wills. These the control of the exerctions and secretions, its excrete a step to molecular thanges in the tissue testif, on which health, and disease deptid. It is possible body and control its activities. This is the powe medical selence of the fature, when drugs will be regarded as the coarse expedience of a role ago.

As the spirit constantly gains power over the body from separation to generation, there can be no limits set ex-spit where it gains perfect control. That this is possible aboven by the degrees of Will and instances of its tri-mph.

umph.

"The Birlyy millise'on birning coals, and feels not the tortures yished wind the limbs stunder. There is that state of
paties to spirit vestery, or feedom and triangh, which changes
physical tash to spiritus/pleasure. When such control
guides and threated by the householder which finally will be
tisted soul fluctured by the householder which finally will
it as scompanismen, the body will no longer be a fixter to
the spirit. I will be built up beautiful and perfect, and
she most poisonous substances—the vecanous rings and
size, the malarious atmosphers, the changes of vecanous
time, with a form of disease will be harmless against the
arronners force in nature, the human Will.

be control the tongto. In learning to write, the ideal forms of the letters are in the mind, the older that the control the letters are in the mind, the older that the control the letters are in the mind, the older that the control that the con

licet is benefited in proportion as it assimilates its food. Collegiate cramming is the autipode of education. It is the learning of the partot, and not of the man.

What the Jacilect is capable of achieving is shown by the attainments of those who have led in the discoveries. What the Jacilect is capable of achieving is shown by the attainments of those who have led in the discoveries in analysmatics, if evected in action consists of the restriction of the schenes, and assured that what is possible for term is possible for every human being, we opps an interminable field for culture; for the individual sciences it may be better that each have specialitis, but for the specialists it is a sacrifice of yoinpicteness, and dwarfing of their minds extended the scheness of the sciences of the scheness of the mind. Without them, Instellect becomes the sily of the Appetities and Propensities. The sense of right, justice, benevolence, unside his own which is beneviored, all are included in this group. Its culture is of highest haportance as by it man. The cultures behalf he part of the scheness of the schene day of the scheness of the schene day of the scheness of the schene day of the schene day of the schene day of th

a most simulation. The young convert who receives merey from the throne of grace is told and believes he is religious, or in other words, is as morals at it possible to become. He cultivates a vain self-conceit instead of moral-character, which cannot be gained by a resolve in an hour, a day or year, but by slow accretions, building with each new operating, and the healthy moral collater in accretaion. There can be no healthy, moral collater in accretaion. There can be no healthy, moral collater in accretaion. There can be no healthy moral collater in accretaion of the active world. There is no virtue in the germand not eating when surefitted, of the drunkard not diliaking when unconscious. Strength is gained and tested by temptation.

of the active words, a free is no virue in the gormanic of eating when surfeised, of the drunkard, not drinking tempation.

Strength is gained and tested by tempation.

The parents who keep their child away from contact with the world for fear of its contamination, forget that sooner pralater this contact unset come; and that the only way it can be prepared as by the contact uself. Their its indencies can be watched and balached, and morality grow arong by use.

When the strength of the contact uself. Their its indencies can be watched and balached, and morality grow arong by use.

When the strength of the strength

source of all error, and by seek knowledge, as his only saylor.

If the mes of hought are instanced as examples of the grand capabilities of the inclined, and the school by inclined by schieven, and the should his more claim of the Humbolks, Herschin, La Places and Davines, still more should his morth character receive this incline. Now it is deadened with the optate of basiness ascensible, which are ruled by selfabrance. The Astor, Vanderbile, and Daven, are emboditured to the selfabrance of all color interactions of all color interactions of all color interactions, and the selfabrance of all color interactions. The selfabrance of the selfabrance of the selfabrance of all color interactions of the selfabrance of all color interactions. In fact, education should take precedence of all color interactions. The selfabrance of all color interactions about take precedence of all color interactions. The selfabrance of all colors interactions are selfabranced by second toward the moral instead of the purely intellectual it is not engaging to know. Post have no life united the discrete toward the moral instead of the purely intellectual.

ion to spiritual advancement is un knowledge of future life enters edge into one complete whole. Man becomes the greatest fact in the world, and his moral nature the greatest fact in

THE GREAT SPIRITUAL MOVEMENT. BY SELDEN J. PINNEY.

Oenlus in its true estate is only susceptibility to its pressure; impressibility to its pressure; impressibility to its presence; or, in other words, that delicacy of tobuch, of intuition, of consciousness, which yields to the slightest ray of light from the interior index of the constant of the const

departed hence, to be found on the mountains of spiritual illerty.

Interity with reverout steps this "royal road," he declared the old chapper closed and the opening of another seal. Living with reverout steps this "royal road," he declared the old chapper closed and the opening of another seal. Living in the realm of causation, he feels the divine aims and adjusts himself to the direction of the eternal "artitles. The triumphs of uncome cons are already blazing in his row boson. He judge per application of the learn and adjusts himself to the direction of the eternal "artitles. The triumphs of uncome cons are already blazing in his row boson. He judge country the per and the per application to the limitock, the cross, or, what is measer still, he judge consumers and the standards of the standards of the standards and the stand

discuss our renames.

of the objective world, and our relations on the inwanto to the objective world, and our relations on the inwanto to the drivine side—to the eternal and absolute Intelligence. If we study our organic engage, we find ourselves standing upon the planacie of organic existence. I care not at the control of the object o

of the world, by his pare hypothesis, is out of and above the world. What kind of a connection is that, which is not in the world at all, which yet makes the world a Copy-right by H. Tuttle & G. B. Stebbins, 1878

An Injeresting Letter from a Freedment Washington Spiritualist.

Min. Entron:—I have long had it in my heart to write the property of the prop

DEFENSE OF HIS MEDIUMSHIP. Communication from Charles E. Watkins.

Communication from Charles E. Watkins.

M. Enyron—Bor Str.—C. E. Watkins has never repudiated him mediumship. 1 offer Mc. Bishop 8100 if he can prove that I ever gave him any sugh writing as published; or I will give 810 off I cannot prove by three witnesses in earlier 10 offer Mc. Bishop 8100 if he can prove that I ever gave him any sugh writing as published; and, that he alconvolled; that he could not account for the phenomens. I will give him 8100 if I cannot lead; also, that he acknowledged-that he could not account for the phenomens. I will give him 8100 if I cannot count for the phenomens. I will give him 8100 if I cannot count for the phenomens. I will give him 8100 if I cannot count for the phenomens. I will give him 8100 if I cannot have a considered that the same to the result of a "tirk," and that my slate writing was not the result of a "tirk," and that my slate writing was not believe it was caused by spirits. He slow yaid the same in vour office in the presence of Prof. Himsten. Synw. Mr. Editor; I do from that Mishop made and a "will also say right here, that Mr. S. S. Baldwin, the same in vour office in the presence of Prof. Himsten. Synw. Mr. Editor; I do from that my slate writing was spirits; he considered it a psychological manifestation. I shall also say right here, that Mr. S. S. Baldwin, the spirits; he considered it a psychological manifestation. I have been a charge made against near her when there has been a charge made against near her when the property of the matter, I sak you to publish this statement, I never like to "blow" for myself, but I think that Mr. the world is the property of the matter, I sak you to publish this statement, I never like to "blow" for myself, but I think that Mr. The state of the matter, I sak you to publish this statement, I never like to "blow" for myself, but I think that Mr. The state of the matter, I sak you to publish this statement, I never like to "blow" for myself, but I think that Mr. The state of the matter, and the same and the state of the word

It.

I acknowledge that I am donessaleal, and perhaps out of my heady but if any man or woman can say that they were awn in owe even try to the first them reselve. I do not even ask them to prove that I ever tried to cheat them, but I ask all who ever as with me and padd for their settings, to say if I ever tried to cheat them. In I ask all who ever ask to them. In I ask all who ever ask to them. In a with a will be a set of the set of

One word more: I deny the story that I sat with a from reporter. I can prove by witnesses that I was not in the city of Chicago when that party claims to navees with nee.

harvest with ne.

To colculud, I say that I will give any person all the
money I have (8460) if he will tell me a way by which
ment I have (8460) if he will tell me a way by which
ea, to that I'm, Afford to sit for messages for some
of these high-initiate who think I should shut my eye
of these high-initiate who think I should shut my eye
could be a supplied to the shut in the second of the shut in the shut in

I could as easily conceive of a person making his home monomerast in an uncided installable of the home monomerast in an uncided installable of the home monomerast in an uncided installable of the home monomerast in the surface of the home monomerast in 1811. On the nature, part in the surface, not to hear monofed universe; go to the savill passe allegee, not to hear your surface, not to hear your sleeper, not be hear you are homestess without the monomerast in the furnous forces of the surface o



SCENES FROM THE HOME OF OUINA. Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL. CHAPTER XVI. A WARNING.

parents.

Mrs. West was awake and waiting for her husband the hight he saw, for the second time, with the vision of the spirit. Mrs. West, too, was filled with some presentiement, a foreboding of coming iii. Mr. West told her of his vision and the words of admittion and streament.

told her of his vision and the words of admontition and strength.

"My dear Mollie," Mr. West said, "I feel to bear everything that comes to us of earthly sorrow, since we have so great a blessing. Like the prophetato of old, we will praise God even in the midst of fiery trials." "Yes, James, I feel so, too," answered Mrs. West, "and these loving singels shall not find us wanting, though! I was a little out of the dear wanting though! I was all title to the line come in, because he was one of the 'children of disrkess,' but I don't mind since-goit told my you as wour mother."

since-you told mis you saw your mother."

Thabuight Pearl started up from her little cauch and went quietly to, the bedside of Mrs. West, saying, "O don't be afraid, but I had a dream, and Harry could not be found, and there was a black smoke."

and a tream, and harry count not or tourn, and there was a bink another.

The next morning Mr. West was at his man the morning Mr. West was at his live and the man the morning of the mor

"But, air, wasn't he contract for a year?
and am I to have no time to get another
situation?" "Tut, tut, man, don't talk about
contract; you know, it wouldn't be worth
your while to go to law with me, and it

this man, who, for some macrutable reason wished to discharge him froig his employ, and James West was too manly at heart either to wince or show his disappointment, so he simply replied:

"After what you have said, sir, I prefer to go." He kept on till the end of the week, and as he went home Saturday night he saw a light; so mild, silvery beam of angel atmosphere, but a lurid dame. His dwelling was on fire!

(To be confused.)

Spring Leaflets. BY OUTNA.

Two little leasets came out of a tree And suttered their tiny hands at me, "Spring time is here, O see, O see,"

Two little birds tame out of a nest Triging and warbling such notes fro breast; "Spring time is here, and you know the rest."

Two little flowers spring up at my feet, Nodding their heads till their petals migh "Spring time is here, O sweet, O sweet."

Two little hands waving kisses to me. Two little lips sweet as rosebuds can be. "Spring time has come with birds, flowers and me."

To Epes Sargent and other Friends

To Eped Sargeul and other Friends.

To Eped Sargeul and other Friends.

It has been my rule never to engage in discussion, which I have, with rare exceptions, kept to the letter. Personally I take ally impossible for me to return and go over the same grounds. The conditions under large the same grounds are considered and provided and provide

t-Gems of Wit and Wisdon

Would you know the baby's skies? Baby's skies are Mother's eyes, Mother's eyes and smile together Make the baby's pleasant weather.

Mother, keep your eyes from tears, Keep your heart from foolish fears, Keep your lips from dull complaining Lest the baby think 'tis raining. [M. C. Bartlett in St. Nicholas.

TRUTH never suffers, its march is onward its force irresistible. Error, fraud, fanatism and credulity, at times may appear to overwhelm it, but the apparent triumph will be of short duration, the latter must perish—Leander.

For science the volume of inspiration For Science the volume of inspiration the book of Nature. Confronting all, it ne no societies for its dissemination. Infine extent, eternal in duration, human aution and remain function, human aution and remain function, have never bable to/tamper with it. On the surth illustrated by all that is magnificent is small the intervals its letters.

Inturrion, the power to recognize an comprehend a truth without deduction or reasoning. To it belongs the higher and their perceptions of the soul, by which it was to be sould be sould be supported by the sould be sould

Knowingor obtained from withou through the senses, is but reflection east up on the mind by external objects, it is deper dent for its existence upon an outward es-sisting cause, and to some eysten mechanics in its operations, but the grand, noble, bean tiful and elevated amprixions of the som

It is equally good not to know as to know ally a part of one's worth.

It is equally good not to know as to know only a part of ones' worth.

THE Bible is the most betrashed book in the world. Coming to it through commentaries, is much like looding at a landscape attention of the world. Coming to the landscape attention of unnoted and the landscape attention of unnoted and the landscape attention of unnoted and landscape attentions of unnoted and landscape attention of the landscape attention

Suppose a man mast only 2, dents worth of totacco what some and the suppose of th

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amy of boot seeps.

We must, therefore, reiterate that there can be as exception under any circumstances, and indicated the control of the co

STARTLING FACTS

MODERN SPIRTUALISM.
By N. B. WOLFE, M. D.

alles some of the moof remarkable and wonderful facts, bilded, and of the desperalments to all. The train of my been set full to soft greaks and absorbing sight of the set of the set of the set of the set of the cases are named the frontinent in embed of the press, recently well spiden. The book level of the press, the set of the set of the set of the set of the press, the set of the set of the set of the press, the set of the set of the set of the set of the press, the set of the set of the set of the set of the press, the set of the set of the set of the set of the press, the set of th

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spheroference and a second of the second of the second of the scheme plane, and to forward what it does not the scheme plane, and to forward what it does not the season perfect of the scheme plane, without further reminder from the both second of the scheme plane, and the scheme plane pl

CHICAGO, MATCH 1911, 1877.
TO READERS AND SURSCRIBERS.
From and after the date mad it Carlos. Druis R.
Many Orders and other Benthances for the Published
Beause of the Ratio of Pattoon orders. Journal, payable is
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CHICAGO, ILL., APRIL 27, 181

Built Upon a Rock

With the advent of unofern Spiritualism the world was startled from its propfields. Man was not prepared to receive and avelone the stranger with becoming figures. Some there were, it is true, who fealily gave it welcome; but those most, ready to enter into, the work of the angel ministry, even the mediums themselves, had little comprete the mediums themselves, had little compretents.

the nediums themselves, had little compression of what was being revealed through the tiny raps, in the written message, or by the spoken word.

While some set about trying to unferstand the philosophy, tecomprehend its wisdom, and to obtain all attainable gao'g ledge of the infulle possibilities of the future, in order to build upon the bed rock of accine and truth, others, undearword to creek the before they had carefully examined the ground and constructed a foundation for it to rest upon, and consequently built upon the sand.

the sand.

From the fact that a great majority of its believers have been educated in the different cfurches and been believers in church creeds, it could scarcely be otherwise than that, as soon as they received a message creeds, it could scarcely be used a message that, as soon as they received a message from the other shore bringing them the posi-tive evidence of immortality, they should rush wildly to the extreme of believing everything purporting to come from a spirit, and to blindly attempt to carry out whatever they fancied was the spirits bidding—forfancied was the spirits bidding—tor-ng to "try the spirits" and to weigh all purported sayings and doings impar-before the bar of unprejudiced Reagetting their p

This was the vulnerable point which un This was the vinierable point which sus-scripulous tricksters and consummate swin-dgers found rigad y prepared for them toenter, and they did not hesitate to take advantage of whatever weakness, folly or credulty, they could avail themselves of, to build themselves up at the expense of the most ascerd feelings and emotions of those whom several feelings and emotions of those whom the country of the contraction of the contraction of the those could be a supported to the contraction of the those could be a supported to the contraction of the sand.

they could supesed in making their dupes; in thus causing them to build their house upon the sand. Many individuals who have embraced Spiritualism are wont to ridicule those still. The remaining in the churches, for faith in deg-renation of the churches, and the still in deg-renation of the churches, and will be constituted as having anything but the word or briest and electry for a basis; and yet they, themselves, yill go out of their way in their eageness to epigeness the gabant claims of so-caulled medicins who prefend to give mar-vious manifestation, differ a prite control, and which are either wholly fraudulent, or and which are either wholly fraudulent, or that the shall be compared to the proposed upon; yet such is the natural result of their old time education and credence in church faths and dogmag.

itime education and credence in church faiths and degungs.

All through the see there can be traced.

All through the gaptic-getum and optitives on the control of the cont the prophete." The Jews, Christians, sig-bomedans and Mormons have their angel "Gabriel." The Buddhists and Brahmins of India have had their spirits for ages, and the Chiness, who claim to jave a written history that goes back forty-four thousand years, have had spirit imanifestations colem-

promision theoryth.

In the entire realm of history no one fact-stands recorded with so much proximence as the great fact of spitis) communion. Illuminated minds of all mations; the seems of all ages, have held converse with the spirits of their departed friends and breth-ren. The more signorant and superstitions they week, the more terror was interwoven into their does of the supersensual realm and their transplantions could readily manning, witches refuting broomsticks through the art, and winards invoking spells upon

people through being in league with

people inrough oeing in league with the devil.

Bith notwithstanding all this result of indestrianted theological Mythology, enough of truth has been malgifested in all ages to expendence of the second of the sec

dening rays, it is piercing the mask of error and showing up the hideous deformity of fraud; which causes some of the timid ones

Thening rays, it is piercing the mask of error and showing up the hideous deformity of fraud; which causes some of the timfd ones who have built on these, sandy freegations, to tremble for the stability of the size of ocknowledge of spirit communion. In the size of the control of the size o

beaming sun of omnific wisdom, and in whose naves, architraves and spacious halls we can meet and commune with our dear loved ones who have attained to the higher

When the mists of error have been swept When the mists of errof have been swept away from our vision, when all the coun-terfeit has been weeded out, though for a time but little may seem to remain in the way of manifestations of spirit presence and spirit control, yet that little is precious above all price. It radds to our faith, knowl-edge," and gives us the positive, assurance that because our friends live, we shall live vision.

that because our friends live, we shall live also.

The great trouble has been heretofore that the credulous wonder-seekers have resolved themselves into an army of 'test' hanglers, constantly seeking for something more and more wonderful, and guiping it down without eartful investigation, without affiling out careful in the place of the minute of the consection of the control of t rentless sand racades of error, lay bare the bed rock of productive certainty, and fleat in materials more precious by far than the cedars of Lebanon, the fine gold of Ophir, or the gems of India, thus enabling mankind

cedars of Løbanon, the fine gold of Ophir, or the genis of India, thus enabling mankind to erect upon that rock the divine temple of Truth, in which "ministering spirits" shall be a supported to the support of the su

atand firm, for it is built upon a rock.

An unprincipled mountsbank, the liev.
Dr. Urah Clark, is traveling as an exposerof spiritualism, and is endeavoring to secure the induced of the orthodor church
members, to compel the Spiritualists and
lecturers to defend themselves and the cause
against his vile slanders. The true way to
kill out the induced of unchlow buffoon,
is to jet themselves. They only court scotselves little the society of theoret people, in
order to keep their own bisated reputation
alive. This man, who has dishonored God
and humanity by his falseshood, indecency,
and licentifounces, is unworthy of the notion of respectable perple. No speaker need
feel under any obligations to meet him in
discussion, simply because he claims to represent orthodoxy. We haves the right to
demand, if they desire us to discuss the
resultions, fight comments of more rethat they shall present a person of more re-

spectability and decency than this fellow possesses, before it is our duty to notice efore it is

"Eminently Unscientific."

The notion of the antipodes was at one time "eminently inscientific"; so was the whole Copernican system; so was Harvey's theory of the circulation of the blood. theory of the direculation of the blood. It was considered "emmently unscientific" at one time to maintain that 'cities could be algited by gas. And it was "greeninestity unscientific" to imagine that a likeness could be taken by fixing the image on the surface of a chemically prepared plate. This was allowed to be also be a a dream to the science of seventy years ago.

And now the Scientific American, in some remarks on the controversy between Mr.

blan Nighta," but it was nothing more than a dream to the science of seventy years ago.

and the science of the science of seventy that it is eminently unscientific," for any ogo to investigate the phenomena supposed to be spirtual. Here is the wise language of our contemporary, which reminds us of the sage who thought Chimnous was unscientific the sage who thought Chimnous was unscientific in subposing that the earth was a gabbar and could reach the Indies:

"Such investigations are eminently, unscientific, because they aim to disprove that for which not even do the Indies:

"Such investigations are eminently, unscientific, because they aim to disprove that for which not even do the Investigation is simply a questioning of nature, and its object is to find the hilden have which commet before the same than the same that the same t brought, in his day, against some fact of na-ture, replied, "The voice of God will con-sent, whether the voice of man do or not." Such arguments have been the bane and the stumbling-block of all progressive science in all ages of the world. They are disgracein all ages of the world. They are disgrace ful to the century and to the name Amer

t is not true, as this wrater gives his read-It is not true, as this wayler gives his read-ers to suppose, that either Mr. Crookga or his defenders put the case to science in the way he charges. They do not say; "Hoge is ain effect; we assume It to be due to a miracle; prove that it is not." Intelligent investigators into the phenomena take no such ground; and the writer must have been either pehind the times, or given to goess anisrepreentation, in charging upon Mr. Crooks and his friends anything so stu-pid.

Mr. Crooks and his friends and prompid.

They have never claimed that their pliemomena are miracles; they have regarded them as under the away of natural law; they have not one spiritual theory. All that they have said is thisrifler is a same it to be due to a miracle; we do not asky out to prove this, it is not a miracle; all that we ask you to prove is, after you have witnessed it (as

that to a decess we would asking to prove that it is not a miracic; all that we ask you to prove is, after you have witnessed; it does not occur exactly as we say it does "The Scientific American, it will be seen from this, utterly misrepresents the position of Mr. Crookes, (who has never said that he was a Spiritualist) and of investigators generally. It remarks, at once nebulous expension of the control of

they have, and give the proceeds to the poor for a glimpes of phenomena which are mere trides to the Spiritualist."

It is very remarkable that this profession It is very remarkable that this profession It is very remarkable that chemistic ment is no easily carried into practice. Such self-ascride is altogether unnecessary in them is no easily carried into practice. Such self-ascride is altogether unnecessary in them, and they are plentful as are flowers in spring; they are plentful as are flowers in spring; they are offered to the investigation of any scientific must they are plentful as are flowers in spring; they family; they are vonched for by hundreds of thousands of witnesses, and by any family; they are vonched for by hundreds of thousands of witnesses, and by any family; they are vonched for by hundreds of thousands of witnesses, and by any family; they are vonched for by hundreds of thousands of witnesses, and they will be a support the contraction of the plenomen of the contraction of the plenomen of whether of the contraction of th

The Spiritual Scientist.

The Spiritual Scientist.

The April number of the Spiritual Scientist, edited by E. Gerri Brown, Boston, shows steady improvement. We can cordially commend this work to all investigators as well as to all confirmed Spiritualists. It is well and industriously edited, is published at the low price of \$5.20 a year, and contains just used a record of the great, Spiritual movement, and the well-citizeted [heromene of the day, bidding up for preservalon.

Among the original contributions of the April number of the Spiritual Scientist we notice one by Geo. Went, of Baltimore, who relates the fact that in reply to some competates the fact that in reply to some competitions.

April number of the Spiritual Scientist we notice one by len. Want, of lathimore, who relates the fact that in reply to some confinunciation which appeared in Youman's Popular Science Monthly, on the subject of Mind-Reduling, it esent Mr. Youman's a communication relating a simple fact in prevision, to which five witnesses could sweep the prevision taking place only one week before the tragical occurrence (the falling of a sacf-fold by which a man was killed).

To Mr. Wentz's well-worded and wholly unsplicted hable communication, agiving simple facts, mark? Mr. Youmans replies: "I return rour communication with tanks. When the subject of the s

negative in "quastigns their comparity in unit the case" with the case" and the dependent of the comparity o throw the testimony of twelve sane men of clear heads and sound faculties as to the of throw the testimony of tweive same men or clear heads and sound faculities as to the occurrence of a phenogenon, in case the phenomenon is of such a claracter as to be opposed to the said Beard's notions of what he thinks the order and the proprieties of the said Beard's notions of what he thinks the order and the proprieties of said to go and the control of the c

there is no escape for Mr. Youmans from reasoning like this. What if in a court of funcaconing like this. What if in a court of funcaconing like this. What if in a court of funcaconing like the this white is should less the state of the st

sone of the difference between industrie facts and deductive reason—it needs such a man to settle this question of prevision, or prediction, and to say whether it really took place or not. This mechanic may be a very-worthy person in his way, but the question his capacity to deal tolik the case."
What would his honor say, do you think

What would his honor say, do you think, to such an appeal? Why, if he were given to profanity, he would be likely to reply,— "Do you take me for a --- fool?"

An Important Opinion (?)

"Dr. William A. Hammond gives an opinion as to the voluntary admission of the crime, saying that quickened conscience is often a sign, not of guilt, but of nervous and mental disorder,"

subteneed considered is often a sign, not of guilt,
Such is an Associated Press dispatch and
has reference to Mrs. Tilton. Important!
Yes, erry important and trusts worthy are the
opinions of Hammond, the cashlered Surgeon-tieneral of the U. S. Army. During the
war. his opinions were even more valuable—
to himself—as much so that large quantities of inferior drugs were sent to the front
to be deaft out to the "brave boys in blue,"
to be deaft out to the "brave boys in blue,"
the army in disgrace, and ought to have gone
to the penitentiary for life. Instead of getting his just deserts, he was allowed to reting his just deserts, he was allowed to re-turn to his "regular" practice in New York, there to furnish, for a consideration, opinions

adverse to Spiritualism. .

His opinion! which forms our text, may be a correct one, but emanating from him, it needs confirmation from some honest expert in mental disorders, one who has not been publicly branded by a court mental confirmation.

it needs confirmation from some honset expert in mental disorders, one who has not been publicly branded by a courg martial as By the way, this same Hammond is moving heaven and earth to get the stigma of his arribe record removed by a Cont. of Inquiry, which he hopes to so befog as to get whitevashed. And, as each year passes the interest of those who represent the government and the poor soldiers whom he was instrumental in sending to an untimely grave mod, with persistent vigilance, will watch his chaptes and ultimately gain his point so for as a technical reversal of Jus sentence can do it; but while he fisy clear himself on the government records, he never can in the the government records, he never can in the hearts of those who lost their relatives by sickness in the tented field, whose death may have been hastened by this man Hammond. the dispenser of "important opinions."

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. H. H. Brown is at present holding private scances at Hempstead, Texas. B. F. Underwood will lecture at Indepen-

dence, Kansas, April 28th, 29th and 30th. At Iowa City, Iowa, May 2d, 3d, 4th, and 5th. In another column will be found a letter from Col. Case, of Washington, which has been delayed some weeks on account of the pressure on our columns.

Capt. Brown has seen stirring up the cler-gy in Hempstead, Texas, at a fearful rate; full he has got the people on his side, and the ladies are showering boquets on him at his lectures.

his lectures.

The May number of the *Eclectic Magazine*, published by E. R. Pelton, New York, Is filled with a fine variety of choice reading; and contains a fine steel-engraved likeness of Sir John Lubbock, with biographical sketch. It has four editorial departments

of Sir John Lubbock, with biographical setch. It has four cilitorial departments of interesting items.

Cap II and Mr. Vandercook.

Cap II and II and II and II and II also for ski lectures. Are itempated. As III sth. for ski lectures. They went to Benham, the Joth for four. lectures. Are to be at Houston over the 28th, and ta Galvesion over May 3th. Address them at the latter place, care of Vinine it louse.

The interest Mrs. L. Saxon has weak-need in the cause of Spiritualism in Nyw Oricana. In more activated in getting the society organized upon a firm and permanent basis, and is receiving congratizations on all sides for the noise work abe is doing. Even church members are urging her to coordine in working 3th a larger freedom from creeds and dogmas.

The new "Doctors" Bill," referred to in

fripu creads and dogmas. The new Toolcon's Bill," referred to in the algiversary report from Rochester, New York, which was introduced into the legislature of that State by a gentleman from that city, is a dead chick in the shell for the greecht. It has been referred to a committee, but their report will not be called for by the gentleman who introduced it at the request of certain declara more like carried to a committee of the control of the called for by the gentleman who introduced it at the request of certain declara more place called for request of certain doctors among his consti-tuents; he being himself opposed to its pro-

tuents, he being himself opposed to its previsions.

Mr. Thomas Lees, 16 Woodland avenue, Cleyeland, his opened scirculating library of spiritual, reform, free-thought, and selentific books, and has met with unexpected patronage. These books, as a class, we necessirily coulty, and to most readers it is impossible to procure anything like a composition of the country of the count

Information is desired of George A. Ham-lin, a Spiritualist, who is supposed to reside in the City of Chicago. Any one having knowledge of his whereabouts, please send word to this office.

Mrs. Cora L. V. Richmond will lecture next Sunday morning on this subject: "Su-per-science as the Science of the future," In the evening her-subject will be: "Some of the Punishments and Rewards in the fu-ture life." Mrs. Cora L. V. Richmond will lecture

Mrs. Simpson, late of New Orleans, and who comes to Chicago well recommended, is located for the present at 24 O'gden Ave-nue. Mrs. Simpson is a medium for inde-pendent slate writing, and it is said often

gives good tests.

Parker Pillabury, that old champion of reedom and free thought, passed last Sabbath in Chicago among friends who always delight to do him honor. He attended Mrs. Richmont's lectures, which all thinking men begin to find they must, do in order to keep abreast with modern progressive thought.

though.

SPIRIT DRAWING. JEAR, JOUINAL-I-lwish to say to those wanting pictures, that I am now ready to devote a short time to sketching. I will sit for those, and forward age, time of departure from earth-life, five dollars, and a lock of hair of their spirit ordering, pictures of their guides, may omit hair. — Well-A ANDERSON.

19 Ogoda Avenue, Chicago, I sidalia, Moon the anniversary of the advent of Molerus on the anniversary of the advent of Molerus or the sidalia, the control of the sidalia regular meetings at 4 P. M. every Sunday during the summer.

during the summer.

On the eighth page is an account of the personner of a delayarous fraud named deminings; had it not beer-for the undirecting determination of Mr. Jackson, they desired would not have been detected and we should have been called upon to record another wonderful scance for form quaterializations, and the participants would never have forgiven as had we called in question their competency to make the experiment.

Mrs. MatD. LOLD. We learn from the

Miles Maud Loud. We learn from the Banner of Light, that Mrs. Maud E. Lord's scances in Boston are well received. She has a host of friends in Chicago who will be glad to hear of her success. In concluding has a nost of friends in Chicago who will iglad to hear of her success. In concludir a long notice of one of her scances, the Bauer says:

ner says:
In conclusion it is only necessary tibuld that those who may desire to attend Mrs. Lord's séances, and go there with good intent, we do not care how skeptical they may be, will never question the fady's medium-ship, not withstanding each circle is held in the control of the contro

"The Liberal Age."

'This is indeed a liberal age when any irre-sponsible party, who can hire a seven by nine office and get hold of funds enough to print a few hundred fiaming circulars, can gull the confiding public by making it be-lieve a new paper is to be published by the "Liberal and Scientific Publishing Ji ouse!" That talented, but impecunious chap Seth Wilbur Payne, who lately started Payne's on in New York, with a great Age of Rec

Wiltur Payne, who lately started Payne's Age of Reason in New York, with a great flourish of trumpets, and which scheme we declined to advertise for reasons hereinafter stated, is said to have been the active spirit in the enterprise, though Oliver, Hull Lowrey is set down in the pretentious prospectures the "Liberal publisher and proprietor of the Itheral Publisher and proprietor of the Itheral Age." This confiding young man complains that he was badly taken in and done for by the Itheral Publisher and Publisher and Publisher and Green the Publisher and Control of the Itheral Publisher and Publishe

The society over which Mrs. Cora L. V. Richmond presides, has rented the Third Unitarian Church, corner of Monroe, and Ladin streets, and will take possession the first Sunday in May. This edition cost originally over forty thousand dollars, and conjust the first Sunday in the test Synday in the city, It is a place where all cap gined with pleasure. This change of base will mark a new era in the progress of Spiritsallam in this city.

Catalogue of Standard Books

Catalogue of Standard Hooks.

We have recived from Jansen, McClurg & Do., of this city, their April Catalogue of Standard Books, which is a penegrabale one; nothing approaching it over having been oftened west of New York; and, indeed, its equal has rarely appeared there. Showing, are considered when the control of the

Harry Gordon and Malcolm Taylor.

Our readers will-most of them re the complete exposure of the trickster Har-ry Gordon, which occurred in New York 'several years ago. The fellow had the most complete and perfectly appointed manufac-tory for materializing spirits that had ever been known at that time, and was in the flood tide of prosperity, giving the most marvelous manifestations to the entire satmarvious manifestations to the entire sat-isfaction of numerous patrions. Mr. Taylor, now of the firm of Bastian & Taylor, was connected with Harry Gorloo, and it is said, only left him just bet@e the over-whelming exposure, which completely ex-ploded the shop, and threw Gorloo out of a profitable business. Mr. Taylor is a sharp, shrewd, quick-witted man; and it is fair to presumes that, be seemed danger afar off, and aconclinication this critical was the bet-ter part of valor. presume-ta-and concluded and ter part of valor.

Beware of Him.

A fellow of several aliases—T. Warren Lincoln, C. A. Mausfield, etc., is traveling under the latter name, pretending to give wonderful spirit manifestations at one time and to expose them at another. He is reported as an unscrupulous secondrel, by State detective Cronin of Massachusetts, and is traveling over the country. Look out for him

A Spirit Wishes to be Identified.

DEAUSHE—A Sacircle recently held here, a spirit giving his name as James Mauly, a spirit giving his name as James Mauly, medium, requested in to write intengit your paper to his friends in Atwood, Antirin Co., distinct, and, shewshere, that he came to his and is not alive apply with the properties of the spirit giving and is not alive apply with the properties of the pr

retriptenth, Green Co., Jova.

A small college of seven rooms at the Spiritualist camp ground, Onset Bay Grove Least Wareham, Mass, is offered for sale; a part of the money can remain on mortgage any lot now worned by the Association. The Owner destress a house fit a greater distance and the seven of th

Meeting of the Spiritualists of Wes-tern New York.

resent to amist casion demands and we thin
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Use Dr. Price's Unique Perfumes, which are richer, more delicate and durable than any older that come from abroad.

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not answered.

21. V. Managereldt, Therr Manutum-answers scaled letters, 61 No. 61 West 454 Street, corner Sixth ave. Now York, Terms 83 and four 3 cent stainps. Rossiers to you Larras. v2164522.

The Niccults and articles made with Dr. Price's Cream Haking Powder are really elegant; and it is absolutely pure and wholesome.

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A Tobacco Antidote, manufactured and sold by J. A. Helnsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe; is responsible, and the rem-edy is highly spoken of by those familiar with its

Da.* Price's Special Flavoring Ext nade from the fruit, and do not have th ine odor observable in those usually so

A (New Spiritumlistic Story.—Norshot that California clause is the title of a new flow that the clause of the construction of

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tay—can I promise an offering to bring, over this alter the mellow light filing, illied the clouds in the long-agone past into the soul-lie a new era cast? It bring an offering half worthy of thee, it saint of the past, soon angel to be, for the past soon angel to be to for the past soon and the past for the past soon and the pa

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con light ever, thy altar has been con light ever, thy altar has been so to the hopeless, a guiding star when a deepest darkness, to wandering feet he lone star that lighted welcome ret would I had power of a noble pen with portals beyond mortal's ken, picture to the hathe blessings that wait income the control of the control of

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increased spleidor as 'the Right Roya. Sinp. or. Truth eiters the harbor.
Other speakers occupied the attention of the peeding a short time in decouncing the law attention to the control of the peeding a short time in decouncing the law at hibbing the practice of medicine by magnetic physicians, but simed principally at a more stringent and odious measure, introduced at the present sension by a would-by attention of this city, and the present sension by a would-by attention of this city.

Meille Ansun, "several the hearty applians of the listeners.
The half programment motion and other trees.
The half programment motion and other trees.
The half programment motion and other trees was a powering arch which here the inscription was a powering arch which here the inscription receipts of the evening's nitrationness, were more than \$23. The occasion was a feltilous one, and usent. Our society is in a rather viscorous condition. It depends on home latest aboycher for Sunday night meetings are generally fall of intergrand of page water, I close see that an entition which were prepared for the occasion:

ve, Secretary.
dent remarked that thirty years ago e facés of Spiritualism yers anatomes, avera leave recognized; and now' after much discourage rate, we have progressed to our present position, referred to the one hundred and fifty names rolled as members of this society. M. H. Lane said: The Harmonian Philosophy M. H. Lane said: The Harmonian Philosophy it underfice all religious sentiment. Organize to onuigate Spiritualism. Here the tenth.

enroited an members of this society. Fillosophy M. S. Lane and The Harmonian Principles M. S. Lane and The Harmonian Principles that underlied it cliniques sentiment. Organic to that underlied it cliniques sentiment. Organic to that underlied it cliniques sentiment. Organic to that underlied it cliniques sentiment to the component particle. The component particle is the principle of the component particle cannot do not into it was not being segment, do not illustrate the component particle is the particle with the perfect, if we cannot do not into it was not being segment, do not illustrate the component particle is the particle segment of the component particle segment in the control of the component particle segment in the segment in the particle segment in the pa

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reason to fees a samivariary, but dring themes to annivariary, but dring themes to fine the past, and recreiely hopful in the future.

Address by Hudson Tuttle, He said: We have have been page years in confine at the truth; we have been page years in confine at the truth; we have been page to the truth was the ultimate, but man Ha is proper to good

The thought truth better than error; we have the content of the co

MERCIA BOYNTON LANE, Secretary.

The 30th anniversary of modern Spiritualism was dairy commerced on the 50th and 31st of March. Saturday morning the meeting was called to order, Spiecer to, Base vin the chair, and all the order, Spiecer to, Base vin the chair, and called to order, Spiecer to, Base vin the chair, and called the order, Spiecer to, Base vin the chair, and called the spiecer to, and the chair of the

of Spiritualitis. Mrs. N: was to proved the property of the pr

sidiy neglectial of their children. In it not all words a consideration of their children. In it not all words a children when they must inevitably incubicable habits damaging to their happiness brea subbreaffers to the consideration of the

not ruits of one properly and the second properly and

Col. Ingersoll Viewed by a Prominent Clergranian.

Ber. J. T. Sinderland, another, April 18th, extered as a text for the sermon lipho—'togereland and hyllaterians, another and the properties of the properties o

can. Write the article over two or three times care fully, making it shorter each time. Write on one sale of the spare. Write legibly. Keep a copy of what you send to the press. Editors do not return state every week, but are every week asked to. It is impossible to make the reasons plain to writeers; but it is out of the question.

"An East River Chost."

The New York Trans of March 21st, under the above heading gives an account of the death by drowning of Joseph B. Sheppard, a night watch-man on the East River piers, and states that two weeks before, but subsequent to the drowning, about one o'clock 'In the morning, Thomas Ri-Johnton or Occoke 'In the morning, Thomas Riarout one o'clock in the morning, thomas Kil-bride, who was on duty at that post, was suddenly confronted by the former watchman, which so frightened him that he turned and ran-from the apot. The cause of the officer's flight shall be given in his own words:

given in his own words:

"I was looking down at the ground," any Officer Kilbride "walking slowly along, when something made me look up. The lustant I raked my
open I saw Joseph Sheppard's chost, standing with
young looking the limited of the lustant is a look
young looking the limited of the lustant is a look
young looking the limited on any number of men,
ite but the same old cap, pulled far down over his
young room, and was standing with his hands in his panta-

Capt. Surphy of the Twenty, first-pricents, says that when he heard about the ghost, several days go, he questioned officers Kilbride about it, and he gave him substantially the same account given he gave him substantially the same account given so that the same account given be given by the same account given to the same account given be given by the same account given the waschman is really dead or whether it was set in Gerno of the old waschman, but which; Singular lights have also been seen in that the same accounts of the s

The Religio-Philosophical Journal of Chi-cago, to perhaps the fairest exponent of modern Spiritualism the country affords. Its faith in the

J. Hyatt writes: The JOURNAL is a welcome vis-ltor to us each Monday evening; it is good com-pany for us old people.

M. C. Smith writes: I like the Journal very much, and may the magnetic cord that binds you and the angel world never be broken.

and the angel world never be broken.

(7. R. Sanders writes: May God over apeed, the
desire of your humble subsection.

W. A. Burtlay writes: "X really love the desire of
Johnston, and half its weakly visits with poy like
to desire of the world with the world with the
to your defends of housel, trust medium, and
denobyling the tricksters and reques.

H. L. W. Halpy writes: I see flow are sevenineasity caused by realigous excitement, but no
fineasity caused by realigous excitement, but no
Apritualists. That is taxable without represent

A. H. Frier, Salem, Oregon, writes; We have had some fine lectures here this winter from Mrs. Lake, Dean Clark and, others. I cannot do without the good JOURNAL; may you prosper in good health to feed the thousands that are starving for the bread of like.

bread of life.

J. G. Welker writes: I would just say that the Jothuna. has become a "fixture" in my family. We could not think of doing without it. We have quife a number of free thinkers in this community, and the Journan is read by the greater portion of them, and I think it is accomplishing a great deal of good.

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DEVOTIONAL SPIRITUALISM.

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Ill that is eternally good and immutably in all moralities, whe ther of Jesus, or feed, or of Marcus Aurellus, is accepted Spiritualism as, part of its message to nkind. Is not much of the moral document of the moral document of the moral document is more of seas to muit any the less authoritative on that acount?

iny the less authoritative on that ac-rise wome not only to confirm the that morality in all reduces and this that morality in all reduces are practi-lities. They show us that what is good as now, is good for us forever, and that is good for us farever, is good for us They render maintest, and inpulgable to the form of allegory; and, with this confirmation of the confirmation of morality of the form of allegory; and, with this clustation of the eternal truths of ungi-they also give us the solution, of major transportation in psychology, and make

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But does Spiritualism—a knowledge our immortality—add nothing to their for It adds this much at least; it declares t these great moral distinctions are the a

htage of its immortal career.

Lift up thee eyes, afflicted soul:

From the eyes, afflicted soul:

From the eyes, afflicted soul:

Though dark the evening shadows roll,
And day light beauty dies;

One sun is set,—a thousand more

Where sedence leads the to explore
In every star a sun.

in every star a sun.

Thus, when some long-loved comfort ends,
And nature would despair,
Faith to the heaven of heavens ascends,
And meets ten thousand there;
Faith to the heaven of heavens ascends,
And meets ten thousand there;
The praid should be a sun assume.
And stars, that seemed but points of light,
The rank of sum assume,
And stars, that seemed but points of light,
The rank of sum assume,
Hy whom the harvest blest,
Hy whom the harvest blest,
Hones word, like manna showered from
Is planted in our breast,
Fresseve it from the passing feet,
And planderers of the sir,
And weeds of worldly care!
Though buried deep or thinly strewn,
The burd is guithly furfows sown
Schall ripen in the sky.

INNOCATION.

The hope in earthly furrows sown Shuff riperin the sky. Neshuff riperin the sky. Neshuff riperin the sky. A Insighty furrows right with the humble and contrict heart, breath thy holy spirit; we beseegh thee Jon all that are here assumbled, that every himbly thought and section being put/specy, we may will, and render doe thanks for all thy mercles. Wherein we have sinned, help us to the true repetutance that issues in a practice to the state of the sky of the state of the sky of

May the Spirit of all truth inspire us to think and act aright! While saving us from the Illusions of time, and the stains of the world, may it help us to realize those things to be sufficiently and the stains of the world, may it help us to realize those things to learn that the fulfillment of duty in our earthly lot, is the true path to heaven, both here and hereafter. Help us, O Spirit, to do thy will; to da good to one another, to live pure and noble lives, as in thy sight.

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utes these thrilling appartitions slowly vanished into the easibled, and in a few momental head in the state of the state

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In the JOURNAL Of the 6th inst., Brother, G. White, of this city takes certain exceptions to what Ja an alleged to have said in an article relative to "Spiritual Leadership" in your issue of the first nick which need a brief notice. I have no time for a controversity of the control of the c

brief notice. I have no time for a controyour readers it would be distasteful. As a
reply, therefore, this communication upon
the subject must be final.

The subject must be final
the subject must be final
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communication with the supersustal world
be transcendent both in religion and the social and moral relations of man. That there
may not be a second time a misunderstandsider Spiritualism to be, for the term is
very vagualy used.

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If now Spiritualism is a movement

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